

तमसो मा ज्योतिर्गमय

SANTINIKETAN
VISWA BHARATI
LIBRARY

22.79

M84



REV. JOHN MORTON, D.D.

1910

JOHN MORTON OF TRINIDAD

Pioneer Missionary of the Presbyterian Church in Canada
to the East Indians in the British West Indies.

JOURNALS, LETTERS AND PAPERS EDITED BY
SARAH E. MORTON

WITH ILLUSTRATIONS AND MAPS

WESTMINSTER COMPANY
TORONTO
1916



Copyrighted, 1916

P R E F A C E

It is with no assumed diffidence, but with a profound sense of its shortcomings that I venture to present as my last offering to my Church this sketch of mission work. To many readers it cannot fail to be unsatisfactory ; something more searching, more comprehensive will be desired. By way of apology I will state my reasons for the attempt.

Much of the material is only to be found in private letters and papers ; many of these were so delapidated, partly through the effects of a tropical climate, that they crumbled to the touch and would shortly have become useless.

Dr. Morton frequently spoke of the need for some such record, especially of the earliest days. It was suggested to him that he should undertake the task more particularly during his furlough of 1909-1910. He seemed, however, to shrink from it, and instead turned his attention to the searching of records in the British museum and the writing of what we have called "Chapters on the History of the Island."

At that date and more than once Dr. Morton proposed that I should write some account of our work in Trinidad to be edited by himself. This I very naturally shrank from considering so long as there remained any possibility of its being done by himself.

I was brought to decide upon the present undertaking by finding, not till after he had passed away, all his note books removed from their ordinary and secluded corners and piled high in the centre of a writing table in his office. I then gathered, selected and arranged consecutively my material and submitted the result to my son, Arthur S. Morton, whose assistance made this volume possible. The framing and arrangement are largely his. We are sensible that the result displays the defects incident to its processes, and others due to the desultory way in which the notes were originally recorded.

We offer this volume then for what it may be worth in the present dearth of helps to the study of mission work in Trinidad, satisfied that I have at least preserved much that may be found useful, and been able to give a nearer view than is often possible of a missionary at his task.

Portions of my material have appeared at date in the *Maritime Monthly*, called later the *Maritime Presbyterian*, in the *Presbyterian Record* and in the *Presbyterian Witness*; of these same papers, however, a goodly number are in my possession in Dr. Morton's own hand-writing. A number of the plates for the illustrations were secured by the Mission Council of Trinidad for a sketch published by them on the occasion of the Ministerial Jubilee of Dr. Morton in 1911. For some we are indebted to the H. Strong Studio, Port of Spain, Trinidad, and for many photographs to Mr. George Adhar, an East Indian photographer of excellence, and a prominent member of the Susamachar congregation, San Fernando.

As to the text, all that is of recent authorship is given in the larger type. The smaller type is devoted to extracts from Dr. Morton's journals, letters, etc.,

and also from my own letters which are initialled at the beginning, thus S.E.M.

Square brackets denote changes or additions to the originals.

Lastly, I trust that in the near future such a history of the Trinidad Mission may appear as shall place on record the faithful work of the noble men and women who along with my husband bore the burden and heat of the early days in Trinidad.

Toronto, July, 1916.

SARAH E. MORTON.

My part in preparing this volume can be briefly explained. My mother submitted a large number of selections from my father's Journals and Papers. I helped her to sift and arrange them, after which she verified them as far as possible by the originals.

My mother had also prepared many notes introductory to individual extracts, and sketches filling in the gaps of the missionary story. By my suggestions I helped her write others, more especially such as concerned the structure of the book.

When all was done I gave the usual assistance in preparing the work for the press.

The maps are mine and are intended simply to illustrate the text. In many cases it has not been possible to fix the *exact* spot for the flags representing the schools and stations. These must be taken as being no more than approximately correct. Place-names are in every possible case taken from Messrs. G. W. Bacon & Co.'s "Map of the Island of Trinidad," 1912.

ARTHUR S. MORTON.

University of Saskatchewan.

CONTENTS

PAGE

CHAPTER I.

I. THE MISSIONARY FINDS HIS FIELD

Early and College Days—Called to Bridgewater—Mr. Morton's First Visit to Trinidad—First Efforts for Its Indian Immigrants—His Appeal to the Home Church—His Offer of Himself as Missionary Accepted—The Voyage and Hurricane—The Island—Port of Spain—San Fernando—First Missionary Visiting. 3

CHAPTER II.

II. THE ISLAND : HISTORICAL NOTES SELECTED FROM "CHAPTERS ON THE HISTORY OF TRINIDAD" BY THE MISSIONARY

The Discovery—The Spanish Occupation—French Settlers—The Conquest by Britain—Negro Population, Slave and Emancipated—East Indian Immigration—The Island at the Missionary's Coming. 25

CHAPTER III.

III. IERE VILLAGE

FEB., 1868—JULY, 1871

ARRIVAL AND INDUCTION—Door-step School.
OUR HOME LIFE.
THE VILLAGE—The People—First Efforts.
THE FIRST INDIAN SCHOOL—Sabbath School.

CHAPTER III.— <i>Continued</i>	PAGE
ON THE ESTATES—Visiting and Preaching.	
BREAKING GROUND—in San Fernando—Arrival of Rev. K. J. Grant—Breaking Ground in Couva —Other Activities.	
FIRST FRUITS.	
ILL HEALTH—Removal to San Fernando.	37

CHAPTER IV.

IV. SAN FERNANDO

AUGUST, 1871—JULY, 1876

I. COLLEGIATE CHARGE, AUGUST, 1871—DECEMBER, 1874	95
(a) Schools—The First Government Aided School —Estate Schools.	98
(b) Work at the Centre—The Building of the First Church—Training Workers—First Native Evangelists—The First Hymn Book—Books from India.	102
(c) Iere Village and Neighbourhood.	112
(d) Pioneering—Montserrat—Cedros—Couva.	122
(e) Notable Features—Arrival of Rev. Thomas Christie, Missionary for Couva—Epidemic— First Furlough.	128
II. PETIT MORNE—SAN FERNANDO, JAN., 1875 —JULY, 1876	135
Division of the Field—Illness—Jordan Hill School —New Iere Village Church—Miss Black- adder's Arrival.	145

CHAPTER V.

V. MISSION VILLAGE (PRINCESTOWN)

JULY, 1876—FEB., 1881

I. THE NEW FIELD.	149
II. THE NEW CENTRE—Mission House—School— Services.	156
III. THE FIELD AT LARGE—Jordan Hill under Kantoo—Morichal under Annajee—Schools in Crown Land Settlements.	162

CHAPTER V.— <i>Continued</i>	PAGE
IV. A TIME OF TRIAL—Mrs. Morton's Illness— Mr. Morton Working Alone—Mrs. Morton's Re- covery—Happily at Work.....	172
V. WORK AMONG WOMEN.....	185
VI. CALL FOR MORE MISSIONARIES.....	191
VII. TRAINING NATIVE HELPERS—Two for the Ministry—Intoxicants.....	195
VIII. TRINIDAD'S LOSS INDIA'S GAIN—Na- tive Workers Leave for India.....	200
IX. INTERPRETERS FOR GOVERNMENT SERVICE.....	204
X. FOURTH MISSIONARY AND FOURTH FIELD.....	207
XI. LEAVING THE PRINCESTOWN FIELD....	214
XII. NOTABLE FEATURES—(1) Arrival of Rev. J. W. Macleod, Fourth Missionary—(2) The Mission Village Changes Its Name—(3) An Unseen Danger.....	217

CHAPTER VI.

VI. TUNAPUNA—1881-1889

I. THE NEW FIELD—The New Home Built— General Characteristics of the Field—Tunapuna Village—Difficulties and Hindrances—Winning Favour with the People.....	223
II. NEW WORK ON OLD LINES—Visiting the Estates and Villages—Mrs. Morton and Fanny Subaran among the Women.....	236
III. PLANTING THE SCHOOLS AND STATIONS —The Difficulty of Gathering in Scholars—At Arouca — Curépe — Tunapuna—Caroni—Orange Grove—Furlough (1883)—Field Divided and Rev. John Hendrie Appointed to St. Joseph—School- House for Arouca—Tacarigua—Miss Blackadder —Mausica—Red Hill—Monitor at D'Abadie— St. Joseph.....	242
IV. GENERAL REVIEW OF SCHOOL WORK— The Place of the School—Native Workers—Can- adian Lady Teachers.....	259
V. NATIVE HELPERS and Their Training—Visit- ing Immigrant Ships—Building of Aramalaya Church.....	268

CHAPTER VI.— <i>Continued</i>		PAGE
VI. MISSIONS TO EAST INDIANS IN OTHER WEST INDIAN COLONIES :		
(1) St. Lucia—Mr. J. R. Cropper—Mr. Morton's Preaching Tours—Schools.....	275	
(2) British Guiana.....	293	
(3) Grenada.....	298	
(4) Jamaica.....	301	
VII. THE TRINIDAD FIELD AT LARGE :		
(a) The First Native Ministers.....	301	
(b) Difficulties and Successes in Keeping up the Staff—Mr. Christie Retires—Death of Mr. Macleod.....	303	
(c) Rev. Alexander Falconer Leaves the Island..	307	
(d) Mr. Morton Obligated to go on Furlough.....	308	

CHAPTER VII.

VII. TUNAPUNA—SECOND PHASE

1889-1900

I. THE SUGAR CRISIS—Rice and Cacao.....	315
II. EXTENSION OF THE FIELD :	
(1) South, towards Couva.....	321
(2) East, towards the Atlantic.....	328
(3) North into the Valleys.....	334
(4) West, about Port of Spain.....	334
III. HOME FOR GIRLS—Its Aim, Routine and Teaching—Courtship and Weddings—Religious Work of the Girls—Deborah Talaram.....	343
IV. A TUNAPUNA BIBLE CLASS—Happy Lessons—Some Scholars.....	359
V. SCHOOL SYSTEM COMPLETED—Governor Gordon's School Ordinance—Amendments of It—The New School Ordinance—Great Extension of Mission Schools—Training School for Teachers—Secondary Education—Naparima College—Greater Efficiency of Teachers.....	362
VI. COMPLETION OF A SYSTEM FOR TRAINING NATIVE WORKERS—Informal Training by the Missionaries—The Fifth Missionary and His Sphere—Question of Preachers' Training College—Its Opening—The Staff and Organization—Pen-Pictures of Students—Three Students Ordained—Paul Bhukhan—Andrew Gayadeen—Mr. Morton Feels the Burden of Work.....	370

CHAPTER VII.— <i>Continued</i>	PAGE
VII. NOTABLE FEATURES :	
(a) Offer of Foreign Mission Secretaryship	389
(b) Semi-Jubilee of the Mission	392
(c) Doing Citizens' Duty—Interest in Agriculture —Agricultural Society — Cane-Farming — Road Board—Commission on Education and the Like	393
(d) The Home—Youngest Son Leaves for Edin- burgh—Fondness for Books	398
(e) Furlough, 1894—Death of Mr. H. B. Darling	402
(f) Need of Assistance in the Field	404
(g) Opposition	407

CHAPTER VIII.

VIII. TUNAPUNA—THIRD PHASE

I. COLLEAGUE AND SUCCESSOR—Rev. H. H. Morton—Greater Freedom to Visit Outlying Districts	411
II. THE CHANGING FIELD—Migration and Re- turn to India—Roll of the Baptized—Concerning Native Congregations—Districts for Catechists and Ordained Men—Paul Bhukhan—Andrew Gayadeen	417
III. PRINTING AND OTHER ACTIVITIES—Car- pentering—School Gardening—Last Years at the Preachers' College	424
IV. ON SICK LEAVE	428
V. PRINTING, ETC., AGAIN—The Girls' Home— Night School	431
VI. EXTENSION—San Juan and Santa Cruz—Cu- muto — Cunaripo — Grosvenor — Biche — Plum Roan—Last Appeal for Extension	437
VII. NOTABLE FEATURES—Last Visit to British Guiana—Changes in the Mission Staff—Last Visit Home—In Canada—In Britain	446
VIII. LAST YEARS—Summing Up the Work— Status of the East Indian Element—Separation of Christians and Non-Christians—"Hidden Ones" —Celebration of Jubilee—Last English Address— Last Illness	451

APPENDICES

STATISTICS FOR THE WHOLE FIELD:

A. Table of Statistics for 1911.	481
B. Ordained Missionaries from Canada—Native Min- isters.	482
C. Canadian Lady Teachers.	483
D. Table of Comparative Statistics.	484

ILLUSTRATIONS

	PAGE
REV. JOHN MORTON, D.D., 1910.....	<i>Frontispiece</i>
JOHN MORTON, as a Student.....	4
JOHN MORTON—About 1862.....	6
SARAH ETTER SILVER (Mrs. Morton).....	7
REV. GEORGE BRODIE.....	16
A BOCA—Seen from Gasparillo.....	17
HIGH STREET, SAN FERNANDO.....	22
REV. GEORGE LAMBERT.....	23
MISSION PREMISES, IERE VILLAGE.....	41
MRS. CUTHBERT.....	46
H. B. DARLING, ESQ.....	47
A VILLAGE HOME.....	50
A JEWELLED MATRON.....	51
FRANKIE—An E. I. Orphan.....	62
SELAL—An early Scholar.....	63
A SUGAR ESTATE AND FACTORY.....	68
SUGAR CANE IN ARROW.....	69
SUSAMACHAR CHURCH.....	97
REV. KENNETH JAMES GRANT, D.D.....	104
MRS. K. J. GRANT.....	105
REV. THOMAS CHRISTIE, B.A.....	128
MRS. THOMAS CHRISTIE.....	129
REV. LAL BIHARI.....	202
BENJAMIN BALARAM.....	203
DAVID MAHABIR.....	210
REV. ALEXANDER FALCONER, D.D.....	211
REV. JOHN WILSON MCLEOD, M.A.....	218
ST. ANDREW'S CHURCH, PRINCESTOWN.....	219
REV. JOHN MORTON, 1883.....	250
MRS JOHN MORTON, 1883.....	251
THE UNPRETENTIOUS SCHOOL-HOUSE.....	260
TACARIGUA SCHOOL—MISS BLACKADDER.....	261
ARAMALAYA CHURCH.....	274
MISS BLACKADDER.....	275

	PAGE
FORESTIÈRE SCHOOL, ST. LUCIA.....	277
RICE FIELD.....	317
CACAO SHADED BY RUBBER TREES.....	330
CACAO TREE—Showing Pods.....	331
GATHERING AND OPENING COCOA PODS	332
COCOA-HOUSE—Drying Beans.....	333
GIRLS OF THE HOME—TUNAPUNA.....	356
DEBORAH TALARAM—Bible-woman.	357
MRS. THOMPSON AND GIRLS OF COUVA HOME.....	360
MRS. MORTON'S DAILY BIBLE CLASS.....	361
TEACHER'S TRAINING SCHOOL CLASS.....	372
PRESBYTERIAN COLLEGE, SAN FERNANDO.....	373
MISSION HOUSE, TUNAPUNA.....	398
REV. ANDREW GAYADEEN.....	399
A CLASS OF GIRLS—IERE HOME.....	439
A FOREST TREE WITH LIANES.....	442
A FOREST HOME.....	443
REV. H. H. MORTON AND WORKERS.....	453
CHARLES CLARENCE SOODEEN.....	454
HINDU TEMPLE, TUNAPUNA.....	457
MORTON MEMORIAL CHURCH, GUAICO.....	458

MAPS TO ILLUSTRATE CHAPTERS

(1) Ch. 3—IERE VILLAGE.....	40
(2) Ch. 4—SAN FERNANDO.....	96
(3) Ch. 5—MISSION VILLAGE.....	152
(4) Ch. 6—TUNAPUNA, 1881-1889.....	224
(5) Ch. 6—ST. LUCIA.....	276
(6) Ch. 7—TUNAPUNA, 1890-1900.....	316
(7) Ch. 8—TUNAPUNA, 1900-1911.....	438
(A General Map of the Island)	

THE MISSIONARY FINDS HIS FIELD

CHAPTER I.

THE MISSIONARY FINDS HIS FIELD

Early and College Days

The father and mother of John Morton came as young man and maiden from Scotland, William Morton from Kilmarnock and Agnes Smith from Kilmaurs. Their first meeting was on the ship which carried them as strangers to Canada. They were married and settled at the Albion Mines, Pictou, Nova Scotia. Thence they removed to a farm on Anderson's Mountain, where their family became known for a God-fearing one. Later Mr. Morton was elected to the eldership of Knox Church, New Glasgow, now forming part of the congregation of United Church. Their family consisted of three sons and six daughters. John was the second son, born at the Albion Mines, Dec. 20, 1839, shortly before the removal to "Gilmour Cottage," Anderson's Mountain.

John Morton attended school first at Little Harbour and afterwards at the Albion Mines. His Honour, James D. McGregor, Governor of Nova Scotia, writes :

"It was about 1852 or 1853 that John Morton and I attended a private school at Stellarton, then called Albion Mines. The teacher was a young Scotch medical student named William Wells, a most lovable man. I am sure that Dr. Morton never forgot him. Deacon Morton, as the father was called, although living on the farm, worked at the Albion Mines. Father and son lodged or boarded together. Both returned to the farm, a distance of six miles, on Saturday and back to Albion Mines Monday morning, one to his work and the other to school. I cannot speak positively but I think they walked both going and coming."

Mr. McGregor continues : "The intimacy between us formed at school continued, and respect for each other grew stronger, until death called the doctor to his reward."

The Rev. John Forrest, D.D., late President of Dalhousie University, who was for a time a fellow-student at the College, Gerrish Street, Halifax, says of Mr. Morton :

"When he entered the Free Church College in 1855 as a lad of sixteen years he was well prepared for his work, having had a much better preparatory training than most of the students of that day. Under the faithful teaching of Dr. King, and Professors Lyall, MacKnight and Smith he proved a diligent and successful student, one of the best who had ever passed through the College... He was a leading spirit in all the College Societies as well as in his classes.

"At this time there was a wave of missionary earnestness passing over the College. George N. Gordon was just finishing his course when young Morton entered. Donald Morrison was with him the whole way through, while James D. Gordon and Kenneth Grant attended during his last year. The missionary meetings conducted by the students were



JOHN MORTON

As a Student

of a most inspiring character and in all of these Morton took an active and prominent part.... His professors had a very high regard for him, and he was a favourite with his fellow students."

On completing his course in 1861 Mr. Morton was sent as a probationer to Bridgewater, Lunenburg County, and ordained to the charge of that congregation on Dec. 5th of the same year, when barely twenty-two years old. Two years later he married Sarah, second daughter of William C. Silver, of Halifax, who was of the Anglican Church. The young wife might have seemed to herself and to others, at 20 years of age, little fitted for the vicissitudes that were to be their lot. When asked in later years how she learned to be a missionary, Mrs. Morton was wont to reply, "By the companionship of a good man and by the things I suffered."

The life in the neat manse, on the banks of the beautiful La Have river, was a happy one for the young pastor. The attachment between himself and his congregation, a warm hearted and religious-minded people, might be described as love at first sight. Beginning with his ministry among them it continued till his latest years. At the celebration of his ministerial Jubilee, in far Tunapuna, of all the honors poured upon him none moved him so visibly as the presentation from St. John's congregation, Bridgewater, of an affectionate address accompanied by a valuable gift of money to supply the pulpit furniture of the contemplated "Morton Memorial Church."

From the port of Bridgewater, ships bound for the West Indies with their cargoes of lumber and fish, passed to their stormy voyage before the windows of the cottage-manse. The "Micmac" was one of these, a small-sized brigantine. On a certain November day in 1864 she carried as a passenger John Morton, who was, all unconsciously,

setting out to the discovery of his life work as founder of the Canadian Mission to the East Indians in Trinidad.

One who knew Mr. Morton well at this time furnishes this memory portrait. "Of little more than medium height, of straight and firmly-knit frame, his presence conveyed, though in no oppressive way, an impression of strength of body and purpose of mind. The fine expressive eye, so often flashing with merriment, would quickly deepen to the touch of higher things. With pleasing features, broad and full forehead, and plentiful brown hair, he had the look and bearing of one with lofty aim, one who might well become a leader and uplifter of men."

How John Morton Found His Life Work

My earliest attention to Foreign Missions was awakened by the interest shown by my mother. I recollect her interest in missionary intelligence and her self-denial in laying aside money for foreign missions. When a school-boy my interest was very much deepened by reading the letters of Dr. Geddie, of Aneityum. Later I was much impressed by an address of the Rev. George N. Gordon, before he left for Erromanga. When in College I met S. Fulton Johnston, and was a room-mate with Donald Morrison and James D. Gordon, all of whom went to the South Seas—Johnston to die, and the Gordons to be murdered there....

I was young, only twenty-one years of age, when I left College. I had thought of going to Edinburgh for a winter but Bridgewater called me and I went there. Dr. Geddie, when home on furlough, asked me to go to the South Seas, on the ground that he had heard of my interest in missions. All I could say was, "My call has not yet come." A throat affection, the result of diphtheria, led me to winter in the West Indies. Our brigantine sailed for Barbados and a market, and the price of oak staves took the ship and myself to Trinidad. Having nothing to do I wandered about the sugar estates, and was particularly drawn to the East Indians, of whom there were then about 20,000 in the island.



JOHN MORTON---ABOUT 1862



SARAH ETTER SILVER---HALIFAX, 1863

(Mrs. John Morton)

The East Indians were brought by the Government from India to labour on the sugar estates. A lady who entertained Mr. Morton at that time afterwards recalled how burdened he seemed to be with the thought of those 20,000 heathen people, brought into a Christian country and none to care for their souls. "To think," he would say, "of these people living in a Christian community for years, making money, and returning to India without hearing the Gospel of Christ! What a stain on our Christianity!" He set himself at once to have that stain wiped out.

His First Effort—in Trinidad

The United Presbyterian Church of Scotland had three ministers in the Island, namely, George Brodie, George Lambert, and William F. Dickson ; the Free Church had one, Henry Vieira. These formed the Presbytery of Trinidad. I urged the Presbytery to apply to their Church in Scotland for a missionary, toward whose support Messrs. Gregor Turnbull and William F. Burnley* had offered £200 per annum.

Second Effort—in the United States

After a stay of four months in Trinidad, and having completely recovered from his throat affection, Mr. Morton made his return voyage in a schooner bound for Philadelphia, that he might plead the cause of the East Indians there. He interviewed Rev. Dr. Dales, Secretary of the Board of Foreign Missions of the United Presbyterian Church of the United States, urging that the abandoned mission of that Church to negroes, at Iere Village, be reopened as a mission to East Indians.

*Both of Glasgow, Scotland, proprietors of sugar estates.

Third Effort—in His Own Church

About one month after his return to Bridgewater Mr. Morton laid the following letter before the Secretary of the Board of Foreign Missions of the Presbyterian Church of the Lower Provinces of British North America :

MANSE, BRIDGEWATER,

May 10th, 1865.

My object in writing you is to direct attention to the state of the Coolies* in the Island of Trinidad as affording a fine field for the missionary enterprise of our Church. On this Island of 80,000 inhabitants there are nearly 20,000 coolies from Madras and Calcutta—a few Sepoys and two or three thousand Chinese, imported by the Government, and indentured as agricultural labourers for five years ; they are left, so far as their spiritual interests are concerned, almost wholly uncared for. A Coolie Orphan Home** under the direction of the Church of England with 58 orphans in it, and some desultory efforts of a Methodist catechist are all the means employed for christianizing this mass of imported heathenism. Many of these people will return to their own country after their term of service is over, and how important it is that, instead of returning with the vices of Europeans grafted on their own, they should be taught a holier faith, to teach it in turn to their countrymen in the East ! But the majority of them will probably remain and become permanent inhabitants, and it is no less important that these be saved from their dark idolatry or Mohammedan delusion.

Many years ago the American Church began a mission to the blacks at Iere Village, and gathered a small congregation. Their operations have been much interrupted, and the station has been supplied for some years by the †Minister of San Fernando. There is a small church and house and a congregation of thirteen communicants. Before the American Civil War broke out the American Church thought of resuming the station and

*At the time of writing, this was the only term by which the East Indian people were designated. Mr. Morton says in another connection, "As the name Coolie is altogether inaccurate, and is offensive to our East Indian people and their descendants, who are fast becoming an important part of our population, its use should be discontinued in official documents and by people generally, and, except in quoting documents, I shall guard myself against its use." We propose carefully to follow the same rule.

**At Tacarigua.

†United Presbyterian.

making it the basis of a Coolie Mission. The war prevented and they then offered to hand the premises over to the Presbytery of Trinidad if they could get any Church to prosecute the Mission. Rev. George Brodie, of Port of Spain, has gone home to Scotland and will try to get the U.P. Church of Scotland to send a missionary, and, when I left, the brethren in Trinidad thought of appealing to our Church through your Committee for another, in the hope of getting at least one. If both the appeals are successful there is room enough for both.

... Even should the American Church send a missionary to occupy their premises and the Church in Scotland send one, a third from our Church would find room enough without interfering with the others.

The advantages of this field are :

1. It is accessible. Three weeks sail would land the missionaries at their destination, and consequently the time and expense of reaching the field, and returning in case of sickness, would be comparatively small.

2. Life and property are safe, as the missionaries would be under the protection of British law vigorously enforced.

3. It is healthy ; far more so than India, and probably more so than mission stations generally in the East. Rev. Geo. Brodie has enjoyed good health for twenty-five years in the Island and Rev. Mr. Lambert for some ten years. During a two months' visit I found the climate exceedingly agreeable.

No doubt there are spots where the low fever of the Island prevails somewhat... Occasional slight shocks of earthquake are felt, but hurricanes which have devastated some of the other West Indian Islands have never passed over Trinidad.

4. The field is unoccupied by others ; we would not be interfering with the labours of other Churches.

5. There is a Presbytery there. The Christian fellowship, ready sympathy, and practical experience of its members would be of immense advantage to our missionary. I believe the missionary should be sent, not to any particular station as if independent, but directly to the Presbytery.

6. It is hoped by many that the day is not very far distant when the Australian Churches will adopt and prosecute vigorously the New Hebrides Mission ; the United Presbyterian Church of Scotland, which has done much for the West Indies, is more inclined to contract than expand her operations there. It is natural and advantageous then, that our Church should enter this open field that lies so near and to which there is such ready access.

No doubt there will be drawbacks and hindrances, but caste, that great obstacle in India, is to a great extent broken down in Trinidad.

... This letter and the facts it contains you may lay before the Committee who may make any use of it they see fit. I hope they will urge the claims of the poor Coolies on the Synod. I never saw them walking the streets or at work on the estates without feeling sad at their uncared for condition.

A month later Mr. Morton supported this letter by pleading before the Synod of the Presbyterian Church of the Lower Provinces of British North America, in Halifax, June-July, 1865, as shewn by the Minutes: "Rev. Mr. Morton was heard in support of a mission to the Coolies of Trinidad being undertaken by this Synod." "Took up the subject of a mission to the Coolies of Trinidad when it was resolved that the proposal of a mission to Trinidad be referred to the Board of Foreign Missions, with instructions to enquire further into the subject, and to report to the next meeting of Synod."

At the meeting of Synod in the following year, held in St. David's Church, St. John, there was no reference to Trinidad in the Foreign Mission Report. The following minute was adopted: "On motion it was resolved—'That the Synod direct the Foreign Mission Board to consider the necessities of the island of Trinidad as a sphere of Foreign Mission operations for this Church and report at next meeting of Synod.' "

John Morton, Missionary

A minute of the Foreign Mission Board, dated October 2nd, 1866, shows that "The Secretary was directed to correspond with J. Morton, Dr. Dales, [of Philadelphia], and with [Rev. Dr. Somerville] Foreign Mission Secretary of the United Presbyterian Church of Scotland."

On March 27th, 1867, "John Morton offered to go to Trinidad."

The Minutes of Synod, met in New Glasgow, 1867, show that, "The Board submitted correspondence arising out of an offer of Rev. John Morton to go on a mission to the Coolies on the island of Trinidad, should the Synod undertake such an enterprise, and consider him a suitable agent.

(1) Mr. Morton's tender of service.

(2) Letter from Rev. Mr. Brodie of Port of Spain, Trinidad, to Dr. Dales of Philadelphia.

(3) Letter from Rev. Mr. Lambert, San Fernando, Trinidad; both of these letters urging the United Presbyterian Church of the United States to resume their mission to the Coolies, and secure, if possible Mr. Morton's services.

(4) Information furnished by Mr. Morton respecting the number, character, and spiritual destitution of the Coolies. Finally, a letter from Dr. Dales, written by direction of the Board of Foreign Missions of the United Presbyterian Church of the United States, giving reasons why they felt it impossible to resume their interrupted Mission to the Coolies, recommending the field to the Synod, and offering to make over to the Synod their premises at Iere Village.

"On motion of Mr. Robert Murray, it was, after an expression of opinion from brethren, agreed unanimously, 'to authorize the Board to establish a mission to Trinidad for the special benefit of the Coolies.' On motion of Rev. John I. Baxter, a short time was devoted to special prayer, that the Divine blessing may rest on the mission now resolved on.

"... On motion it was unanimously agreed, 'That the offer of mission premises at Iere Village, made by the Board of Foreign Missions of the United Presbyterian Church of the United States be accepted, and the cordial thanks of this Synod be returned.'

It was also agreed unanimously that the choice of a Missionary be remitted to the Board."

On July 3, 1867, Mr. Morton was chosen by the Foreign Mission Board.

On the 5th of August he was loosed from his congregation at Bridgewater. He then visited many congregations in the west of Nova Scotia and in New Brunswick, giving information and pleading the cause of the new Mission.

On the 15th of October his designation services were held in Knox Church, New Glasgow, his former pastor, Rev. John Stewart, being in the chair. Revs. David Roy, George Walker, Dr. Bayne, George Patterson, J. A. F. Sutherland, and Mr. Roderick McGregor were among those present.

The Voyage

A friend of the young missionary, Andrew Gow, Esq., who was an elder in the congregation at Bridgewater, made offer of a free passage from that port for Mr. and Mrs. Morton and their little daughter, aged three years, in the brigantine "Aurora," 227 tons, sailing to the West Indies with a cargo of lumber and fish. The offer was accepted, the captain very kindly giving up his own cabin, the only one, for their use.

We were but nine souls on board, the crew consisting of five seamen besides the captain. We climbed on to the little deck over piles of lumber, which, occupied the spaces that might otherwise have been devoted to deck-chairs.

On Saturday, November 30th, we left Bridgewater and boarded the "Aurora" at Middle La Have. The wind obliged us to remain in port that day. On Sabbath morning, at day-break, we weighed anchor and put to sea....

On Thursday, Dec. 5th, we were about 450 miles from Nova Scotia. At one o'clock a heavy squall, with lightning and rain, passed over us. Soon we began to feel uneasy.

A passage from the Journal describes vividly the growing terror of the hours.

Wind in the morning S.E. and strong, veering round during forenoon to S.W., which point it reached at noon, and began to blow a gale. Lay to under a close-reefed main-sail and stay-sail ; at 1 o'clock a heavy squall with lightning and rain.

2 p.m.—Storm continued and increased ; stay-sail taken in.

3 p.m.—Beginning to blow a hurricane ; main-sail begins to give way.

4 p.m.—Hurricane fearful and night closing in. Main-sail blown to tatters. A drag thrown out to keep the [ship's] head to windward. Begin to throw over deck-load. The moon gleamed out between the squalls ; a help to the men but adding to the fearfulness of the scene. A low livid mist seemed to sweep over the sea. The wind thundered and roared and whistled with sound terrific. The sea flew past in mountains and swept over the vessel in beaten foam. The slow hours dragged on their length and hope almost died out. We commended ourselves and our shipmates to God.

[To the Foreign Mission Secretary.]

Again and again I visited the deck to see if I could bring back one word of cheer, but the livid angry haze, the wind and fearful sea, the rattling of the lumber being thrown overboard, and the incessant pumping, these did not encourage our hopes. We longed and waited for twelve o'clock, and as the slow hours six, seven, eight, nine, ten dragged on their length hope almost died out.

We thought of the prayers that had been offered for our safe passage before we left Nova Scotia, and that, perhaps at that very hour, praying hearts were pleading for us around the family altar. We thought we were going, at God's bidding, to do His work, and so we hoped and pled. But at ten o'clock there was an evident increase in the fury of the storm, and we felt that our vessel could not weather it long. We looked to our hopes in view of being at any moment swallowed up. The hurricane came like a whirlwind over the sea, making it as white as a snow-covered field in winter, and apparently levelling the waves with its fury. The captain stood by the forestays, axe in hand. Onward it came and seemed to press the "Aurora" under the sea and, although the throwing over the deck-load on the lee side gave her the advantage of a heavy list to windward, she could not bear up against the storm. Over she lay more and

more till the water was far over the lee rail, up the dead-eyes on the main-rigging and beginning to flow in at the cabin doors. Then the captain cut ; away went the spars with a crash and the vessel righted. Another hour of wearing anxiety and the storm abated, at midnight.

By one o'clock the vessel was pumped clear of water, which encouraged our hopes. The wind came round to the north-west and blew very heavily all night ; our vessel rolled and groaned tremendously. I tried to eat, for from sea-sickness I had eaten little since I came on board, and nothing since noon, but I could not eat. Wearied out I slept for three hours—the only one who slept on board the ship that night, except our little girl. At 4 a.m. all hands assembled in the cabin and we offered our united and heart-felt thanksgiving to God for our common deliverance.

[S.E.M. to Mrs. John Hebb, wife of an elder at Bridgewater.]

Bridgetown, Barbados, Dec. 28, 1867.

The storm was very terrible and it lasted so long. Through the afternoon every time we saw the captain he told us it was just as bad as it could be, and still it grew worse and worse. At the time the masts were cut away the captain wanted to ask the mate's advice but, with his mouth to the other's ear, it was impossible to make him hear ; the loudest thunder could have added nothing to the noise as we heard it. We remained in the berth all the time. Once when we heard water rushing into the cabin we thought the end was near ; one of the doors had blown off the hinges ; we were half under water at the time. After being nearly washed away the steward succeeded in fastening it up. Our mate, who has been at sea twenty-four years, had only once before seen such a storm and then it lasted but three hours. The sailors all vowed never to go to sea again, but, no doubt, they have forgotten it by this time. Sixteen long hours they all worked drenched and without food.

[They were secured with ropes attached to the vessel and were washed off and on the deck.]

[To the Secretary, continued.]

The "Aurora" presented a desolate appearance in the morning. The main-mast stood with the main-top gone ; the fore-mast broken off at the top, fore-top, top-gallant and royal gone ; and the jib-boom carried away. The foreyard and sail swung desolately by the broken mast and one or two stay-sails remained.

By the parting of a hawser we lost our drag about daylight and there being no sails to steady the ship and the deck-load very much to windward, the heavy sea made us roll in a most distressing manner. At two o'clock on Friday the fore-sail and the main-stay sail were set and we began to move on gently before a strong N.W. breeze. Two vessels were sighted from aloft—one a brig dismasted like ourselves, and near her a barque apparently all right.

On Saturday morning we were hailed by the "Charles Miller" of Boston, bound for St. Thomas, with her main-boom and main-sail and top-gallant sail carried away.... During Saturday an old main-sail was put on in place of the new one which was blown away, and the deck-load trimmed so that we began to move on more steadily and with better speed. Other light sails were rigged and set in due time. Even our boat-sails were called into service. We were favoured with fair winds till yesterday, but it is dying away to a calm in the calm latitudes north of the trades.

Bridgetown, Barbados, Dec. 25, 1867.

For a week after the above was written we had very light winds and mostly from the south, so that at times we thought we would be obliged to go to St. Thomas. Since hearing of a dreadful hurricane and the breaking out of the yellow fever at St. Thomas we feel as if a special providence had prevented this....

At 24° North Lat. we caught the trades very strong and a little north of east, and the "Aurora" being a capital sailer we got along fast, averaging seven knots an hour for three days. Last night we lay tossing in a heavy sea and strong wind to windward of Barbados, waiting for daylight, it being unsafe with our sail to attempt making port at night. And now, after a passage of twenty-four days, we are here safely, so far on our journey....

[S.E.M. to Mrs. Hebb, continued.]

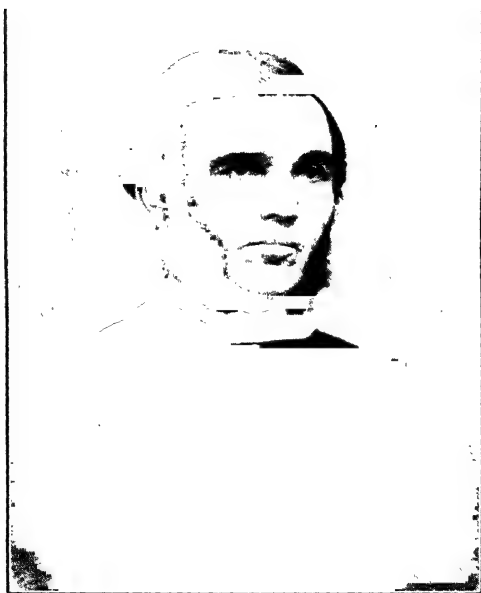
Christmas morning brought us within sight of land. We dined at 12 o'clock on fried dolphin, and about 3 p.m. entered the harbour. Agnes enjoyed the voyage very much [except when, during the storm, she was disturbed in the berth by showers of sea-water, which would cause her to jump up and shake herself and say, "I don't want to be drowned. Oh! I don't want to be drowned."] It was amusing the care she took of me. On deck she would say, "You'd better let me fix your chair ;

you'll roll over and the dolphins will eat you." Her kitten came to an untimely and mysterious end. After patiently submitting to very rough treatment for a fortnight it quietly disappeared.* The fate of her chicken was little better. Its health suffered from confinement at first. It had just begun to recruit when, sad to tell, it was blown overboard.

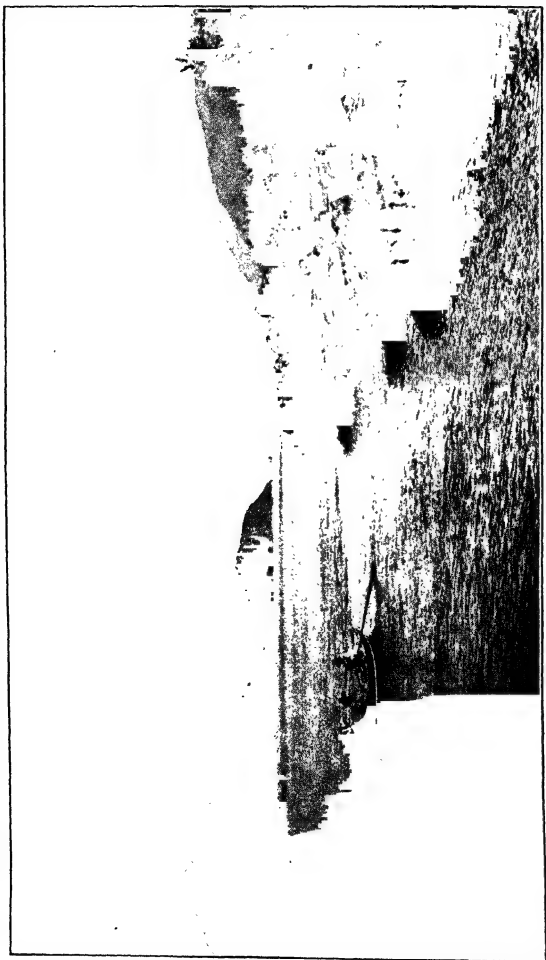
We lost most of our water supply in the storm, the casks, on deck, containing it having been swallowed by the sea ; we were requested to make our toilet with salt water and to drink no more than was necessary, which restriction, my husband asserted, increased his thirst perceptibly. Shortly afterwards the captain ordered out a boat to bring us some from a passing brigantine, also some molasses and some yeast, both of which had been lost by oversetting. The sea was very rough at the time ; the sailors cursed and swore about the small chance they had of regaining their vessel, but came safely back to us with the much needed supplies.

Some nights when the vessel was rocking in the most distressing manner I passed most of the time sitting on the floor. From the morning of the storm, Thursday, the 4th, till Sabbath morning the 8th, I had no sleep whatever. Try as I would, even tying a folded veil over my eyes, no sleep would come. On Sabbath morning I said to Mr. Morton : "Oh, I am so tired ! I wish I had time to rest." He replied : "Well, this is Sunday ; you can rest all day." I looked at him, rather scornfully I fear, and said, "The captain cannot spare me ; he would not hire sailors if he did not want them to work." My brain was beginning to suffer from all I had gone through. Shortly after sleep visited me ; the danger was past. It was months, however, before I regained the usual sleep.

*Sailors regard cats as bringing ill-luck to a vessel.



REV. GEORGE BRODIE
Greyfriars Church, Port of Spain



A BOCA —SEEN FROM GASPARILLO

Courtesy of H. Strong, Port of Spain, Trinidad

S.E.M. : Barbados is a very beautiful island. Bridgetown [the capital] is large and dense. There are two dismasted vessels in the harbour besides ours. and others that have suffered from heavy weather. We have no news of the "Steven McKean."

This was a new three-masted schooner that had left port with our own vessel and on the same route. Three years later her hulk was found at Bermuda, bottom up. All hands were lost. The "Aurora" sighted her for the last time on the day of the storm by which we were dismasted, and on which the "Steven McKean" must have been overset.

S.E.M. : Port of Spain, Jan. 6, 1868.

We took passage [from Barbados] in a little sloop called the "Sapphire" and were two days and three nights on the way, which is only about 160 miles. We had a neat little cabin, but were almost starved for we had neglected to provide for ourselves, as we found was customary, and could not eat the food they offered us. We shared the tiny deck with negroes and with black pigs they were conveying for sale.

Visiting the deck of the little "Sapphire" before sunrise on the second morning we found ourselves becalmed in one of the Bocas or mouths as the passages are called which lead into the Gulf of Paria from the north. On each side rose beautiful hills, clothed for the most part in the richest of greens. Looking up to their towering heights our little craft at their foot seemed still more a thing of frailty ; yes, and her passengers, too ! To us it was a moment for wonder and worship.

When the wind sprang up, after skirting Gasparillo and some other islands inside the Gulf, we came upon Port of Spain, the capital of Trinidad, situated on a wide and open flat, surrounded by many hills, which, indeed, might be called mountains. Far away to the south a hill-top appeared, at whose foot they said we should find San Fernando, and six miles inland from that hill, Iere Village, to which our faces were turned.

Trinidad

Trinidad is the most southerly of the chain of islands extending from the coast of Florida to the mouth of the Orinoco. It lies close to the continent of South America with the Gulf of Paria between, the two coast-lines approaching each other at a distance of only nine miles on the south and twelve miles on the north. Here the channel between the two is divided by a chain of islands into four passages, the widest of these is less than six miles and is called the Dragon's Mouth. The southern entrance is named the Serpent's Mouth.

Into the Gulf of Paria, which forms the harbour of Port of Spain, are poured the waters, more or less muddy, of the Orinoco river. The situation of the Island at the mouth of this river gives it great commercial possibilities as a place for the transshipment which will always be necessary in reaching the northern countries of the South American Continent by the Orinoco and its many tributaries.

Trinidad lies between 10 degrees 3 minutes, and 10 degrees 50 minutes North Latitude ; the climate is therefore very hot, and it is also very damp. The rainfall is about seventy inches. There are but two seasons, the wet and the dry. The dry season begins in January and ends in May ; the remaining months are the wet season.

The average length of the island from north to south is forty-eight miles ; the average breadth is thirty-five miles. The area is about 1,800 square miles.

At first view the country appears very mountainous, but there are lovely valleys, wide rolling plains, and great stretches of flat land ; also extensive forests abounding in valuable timbers. It is an agricultural country, the main products being sugar, cocoa, from which chocolate is manufactured,

and coco-nuts. Port of Spain is the capital and San Fernando the second town.

The Government is that of a Crown Colony, that is, under the direct control of the Secretary of State for the Colonies. The executive power is vested in the Governor who is assisted by an Executive Council, and a Legislative Council of official and unofficial members appointed by the Crown.

The population in 1867 was about 80,000 ; by the census of 1911 it was 333,552.

The people to whom the Canadian Mission was to be directed were natives of India, brought to Trinidad by the Government under agreement by which they were indentured to the sugar estates to labour for a term of five years during which they were paid ordinary wages by the day, or for a day's task, with care and free medical attendance in the Estate hospital when sick, and a free passage back to India, should they wish it, after the terms of their indenture were fulfilled. Many were returning to India, but an increasing number were settling in the Island, where they were free to reside and to work as they pleased.

The number of East Indians in 1868 was about 25,000 ; in 1911, including those born in the Island, it was about 110,000.

We reached Port of Spain on the morning of Jan. 3rd, 1868. The harbour-master informed us that the Rev. George Brodie desired us to go at once to his home, which we did, and received a cordial welcome. When our things were transferred in Barbados, we found that our largest box of clothing and sundries had been wet very much in the storm. We had it, therefore, unpacked at once in Port of Spain. Almost everything in the box was injured, and some things [such as] bedding and tablecloths, almost utterly ruined. We hope the piano and books have escaped, but at present we cannot have them opened. On Sabbath I assisted Rev. George Brodie with his Communion.

We found Port of Spain a well laid-out city, with wide streets, and very picturesque suburbs approach-

ing the background of hills, the business places occupying the southern part, by the Gulf shore. Many vessels, small and large, were anchored off the shore. That the coast was low, flat, and muddy did not detract from the beauty of the Gulf as a water scene. Lazy and happy-looking people of varied shades in colour lingered about the wharves, seeming to regard with interest any newcomer. I was surprised to find two handsome cathedrals, proving that we had not left all of civilized life behind us; the vigorous beating of tom-toms as night began to close in, told a tale of another colour.

S.E.M. : Port of Spain is a very pretty place, much superior to anything I had expected in the West Indies. Just in front of Mr. Brodie's is a nice square* neatly laid out with a fountain in the middle, completely sheltered by beautiful trees and enclosed with an iron railing, though at all times open to the public.

S.E.M. : San Fernando, Jan., 1868.—We had a pleasant stay in Port of Spain. Mr. Brodie and Mr. Morton dined at St. Anne's with the Governor, Sir Arthur Hamilton Gordon [afterwards Lord Stanmore. We were informed that His Excellency had been expecting with interest the arrival of a missionary for the East Indians.]

The next morning about half-past six Mr. and Mrs. Brodie took us for a drive to see the public gardens at St. Anne's and the water-works at Maraval about four miles from Port of Spain, by which the city is abundantly supplied with very good water. It was a delightful drive. The road winds around the base of hills from two to three thousand feet high, very steep and clothed to the summit with abundant vegetation. Arrived at the waterworks, we found ourselves so completely shut in on all sides by these hills that although the sun had been up two hours all we saw of him was a reflection on the top of the hill at the western side. In the valley there are two reservoirs walled round with stones and filled by the St. Anne River. The water is thence conducted by pipes to Port of Spain. The gardens were not very pretty. Flowers were scarce but we saw a great many splendid shrubs and trees.

We returned to Mr. Brodie's, breakfasted at half-past nine and left in a steamer to come down the coast to San Fernando.

*Brunswick Square.

At San Fernando

Like Port of Spain, San Fernando is situated on the Gulf shore but about thirty miles to the south. We found the little town lying at the foot of a single peak, the one we had seen in the distance from the deck of the "Sapphire." There was not much of it, and it looked as though a space just big enough had been cleared from the sugar cane that well-nigh surrounded it. We found it to be, however, a place of some importance with a brisk trade, especially in the crop season, being the market town and port for the largest sugar district in the Island, called the Naparimas.

S.E.M.—About 3 p.m. we landed at San Fernando and were met by Rev. George Lambert of the United Presbyterian Church and by his wife, who took us to their hearts and home. Here we have been two weeks and are likely to be as much longer, while the Mission House at Iere Village is undergoing repairs.

I have no hesitation in saying that San Fernando presents a wretched appearance to a stranger. The situation is beautiful and picturesque, but there is scarcely one building with any pretensions to architectural beauty. I felt very home-sick for some days, and even said to Mr. Morton: "I can never stay here for two weeks." [I was suffering from nervous strain and sleeplessness consequent on the stormy voyage. Later I could say, "I like the place better every day."]

S.E.M.—Feb. 1st. The Presbyterians are few in number. They are mostly Scotch merchants and their wives, educated, refined, not wealthy perhaps, but exceedingly comfortable and very warm-hearted. We have had every kindness shown us.

... Every morning we take our Hindustani books and a basket to bring home fruit and flowers and go out for a missionary walk. We meet an East Indian in some shady place or enter one of their little shops and bidding them "Salaam,"* begin a conversation by asking them if they come from Calcutta or Madras, and how long ago. If we find it possible to be mutually

*Or "Salaam ho" i.e., "Peace be with you."

understood Mr. Morton unfolds to them the simple Gospel story. They always seem pleased to hear. We return about half-past nine to breakfast.

We have fallen among very kind friends. Among them are Mr. and Mrs. Cuthbert and Mr. and Mrs. Alston. The houses are very comfortably furnished, but still look strange to me with the floors bare and, sometimes, walls neither painted nor papered. Some of the gentlemen I have met seem to be "jolly good fellows," generous and warm-hearted, able to polish off their glasses of wine or brandy and water,—“liking Trinidad,” one of them said jokingly to me, “because one is always thirsty and there is plenty to drink.” The ladies here think nothing of going backward and forward to Britain, a distance of 4,000 miles. They take their children there to be educated. . . . People say that the climate is fairly healthy.

J.M.—Jan 7th. This morning Rev. George Lambert drove me to Iere Village. We took a carpenter with us to estimate the cost of necessary repairs on the house and church.

[Later.] Estimates have just come in—putting house in good repair, covering the principal ridge with galvanized iron, and repairing church and covering the one side with galvanized iron, \$600.00, that is Spanish dollars, equal to \$625.00. [The American Church had contributed about half of this amount toward putting the buildings in order.]

First Recorded Visits to Sugar Estates

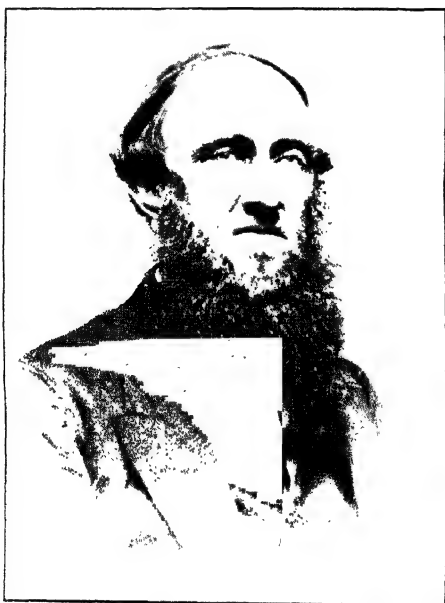
Jan. 20th.—Visited *Union Hall* and *Les Efforts* with Mr. Lambert. At *Les Efforts* fell in with two Babujees,* one a fine looking Brahman about twenty years of age and only nine months in the Island. Men of all castes crowded around us. One boasted that he ate beef and pork and everything, on the principle that God made all—beef and rice and rum. My teetotal friend playfully told him: “No.—Devil make ’em rum.” His ready answer was: “Then, I devil’s man.” One of the Babujees argued against eating beef in this style: “When I little picknie** mumma give me milk. I grow big—so,—[with gesture indicating height]—cow give me milk; no kill and eat mumma; no kill and eat cow.” I replied: “No all cow give milk.” And my friend: “Why no eat bull-calf?” He replied: “He come from cow. Milk come from cow.” He then

*Priests.

**Or picaninny, meaning a child.



HIGH STREET, SAN FERNANDO
At an Early Date



REV. GEORGE LAMBERT
Of the "Scotch Church," San Fernando

proceeded by a subtle process of reasoning to show that the animals were of the same nature and that it would never do.

Feb. 6th, 1868.—Saw a place where the Hindus sacrifice. There was a pole with a small flag flying, a small altar of mud, and near it two stakes a few inches apart driven firmly into the ground. Two small bars passed through these stakes, one near the ground, the other a few inches up, forming a sort of yoke into which the neck of the goat to be sacrificed is placed and its head severed with one blow. The blood is burned on the altar and the body made a feast of. On the altar lay a little heap of ashes. The sight awoke very peculiar feelings. There is meaning in all this ; there is man's conscious sinfulness ; the idea of propitiation by sacrifice—by blood—and the blood consumed ; also, a feast of joy on the victim's flesh. Right ideas but blindly expressed.

....Mohammedans believe in one God who was never incarnate ; in four books, viz., the Pentateuch, Psalms, the Gospel, and the Koran, written by four prophets, viz., Moses, David, Jesus and Mohammed. Mohammedanism admits of no expiation for sin except that of prayers, alms, fasting, and pilgrimage to Mecca.

THE ISLAND : HISTORICAL NOTES

CHAPTER II.

THE ISLAND : HISTORICAL NOTES

Selected from "Chapters on the History of Trinidad," written by John Morton in 1910.

111

Trinidad was discovered on July 31st, 1498, by Christopher Columbus on his third voyage. In crossing from the Canaries he had sailed far to the south and fallen into the calm zone. The voyage had been tedious and his ships had lain for days idle under a tropical sun. His stores had been damaged by the intense heat and his water supply had been all but exhausted. The navigator meanwhile believed that he was near the Caribbean sea. A light breeze at last had sprung up, and this, and the flight of birds led him to hope that he would soon sight some of the Carribbean islands ; but what were the thoughts of his men and what their fears ?

The writer has been eighteen days at sea on a very limited supply of water, and can testify that the mere thought of such a shortage of drink creates an increase of thirst. Amid all their misery a joyful cry is heard from the topmast, "Land, land !" That land, *Iere* to the Indians, became known to our world from that afternoon as Trinidad. Washington Irving describes the incident in his own inimitable way : "About mid-day a mariner at the mast-head beheld the summit of three mountains arising above the horizon. As the ships drew nearer it was seen that the three mountains were united at the base. Columbus had

determined to give to the first land he should behold the name of the Trinity. The appearance of these three mountains, united into one, struck him as a singular coincidence, and with a solemn feeling of devotion he gave the island the name of 'La Trinidad,' which it bears at the present day. These three mountains are believed to be the Three Sisters in the Southern Range. Columbus landed on Trinidad probably at Moruga. His first care was, of course, for a supply of water, but he noted on the sandy beach human footsteps, and on the hills 'thatched huts and patches of cultivated grounds.' Sailing along the southern coast he caught his first sight of the continent of South America, but supposed it to be an island. At Icacos, the south-west corner of Trinidad, he anchored, and here twenty-five Indians in a large canoe approached his ship; they even communicated with one of the smaller vessels, but were evidently apprehensive. They were well-formed with long hair and somewhat fair complexion, without clothing save for a short tunic of coloured cotton and a head-covering of the same material. They carried bows and arrows and, for defence, square bucklers, but they were not a warrior people. These Indians have been wrongly called Caribs. They were Arawaks, a less warlike, yet vigorous race which had proved able to drive back the conquering Caribs, invaders of their shores. In writing from Hispaniola to the King of Spain, Columbus reported that in Trinidad 'he beheld stately groves of palm trees and luxuriant forests, which swept down to the seaside, with fountains and running streams beneath the shade; the shore was low and uninhabited, but the country rose in the interior, was cultivated in many places, and enlivened by hamlets, and scattered habitations—in a word the softness and purity of the climate, and the verdure, freshness and sweetness of the country appeared equal to the delights of early spring in the beautiful province of Valentia in Spain."

Part of this is no doubt literally true, but part is coloured by the memory of the blistered decks and brazen skies of a few days before. Trinidad on the first of August is scarcely "equal to the delights of early spring in Valentia."

Columbus spent nearly a fortnight exploring the Gulf of Paria around some of the mouths of the Orinoco which open into the southern end of the gulf, and along the northeast coast of South America called Paria, still supposing that he had to do with an island. On August 14th he sailed by the Dragon's Mouth past the north-western point of Trinidad into the Caribbean Sea, and on to the island of Margarita, sighting on the way both Tobago and Grenada.

In 1570 Don Juan Ponce, a native of San Domingo, was authorized by the King of Spain to conquer and govern Trinidad, but the brave natives, the swarms of mosquitoes, added to the tropical heat and rain, slew the majority and drove away the rest.

About 1584, however, Don Antonio De Berreo, who had failed in his search for El Dorado in the Valley of the Orinoco, succeeded in securing a permanent foothold in the Island. He built the town of St. Joseph and established the seat of Government there. At this point a noted Englishman comes on the scene.

In March, 1595, England, being then at war with Spain, Sir Walter Raleigh, also in search of El Dorado, came to Trinidad.

* * *

Spain never seems to have appreciated anything about the Island except the Gulf of Paria, forming, as that does, a magnificent harbour for the trader on the coast of Paria and up the valley of the Orinoco. Even the Spanish settlers never seem to have appreciated the soil, the climate or the commercial advantages of Iere. It was otherwise with the keen-sighted Sir Walter Raleigh. Rowing along the southern and western coasts, creeping into bays and gathering the [tree] oysters, caulking his ships with pitch at La Brea, interviewing the Indians at the "foot of Annaparima Mountain," and studying the coast on to Port of Spain, he learned to put a higher value on the land. He says, "Its soil is very excellent and it hath store of deare, wild porks, fruits, fish and foule," and again "There is enough mineral in the pitch lake to supply all the world."

* * *

In the Spanish period in Iere the settlers were few and isolated. In 1618 San José, the capital, had but some 600 inhabitants and there was no regular trade between the Island and foreigners. [The Spaniards were largely planters of cotton and cacao.]

* * *

In 1793, many of the most respectable planters of San Domingo, who were French, convinced that the French Revolution would ruin that colony "took measures for transporting themselves and their slaves to a more settled residence."

Although to windward and much further away than Porto Rico, Cuba, or Jamaica, for some reason Trinidad had decided attraction for these sugar planters, and it was by them that the cultivation of the sugar-cane was introduced. Through immigrations [such as this], capital, intelligence and skill were

brought in, and the Island attained its first real prosperity and became the home of a thriving community, so that settlers continued to be attracted to its shores.

Later, when the people of colour in San Domingo, in a time of fierce civil strife, had to escape from the blacks, "many of them followed their French compatriots to Trinidad, where they speedily began to retrieve their fortunes, several of them succeeding in establishing sugar estates especially in the Naparimas." The population thus acquired was likewise as a rule of a respectable, industrious and law-abiding class. A year or two later a second capture of French Islands by the British led the Republicans of all shades and colours to take refuge elsewhere. A very large number came to Trinidad and were represented to be "a turbulent and intriguing faction."

In spite of this the Colony was making great strides in agriculture and commerce.

The population in 1796 was made up as follows :

Whites.....	2,086
Free coloured.....	4,466
Slaves.....	10,000
Indians.....	1,082

Total..... 17,643

The acres in cultivation were 37,960.

* * *

War having been declared between Great Britain and Spain, a British fleet under Rear-Admiral Harvey, and with him General Sir Ralph Abercromby, entered the Gulf of Paria, February 16th, 1797. It consisted of seven ships of the line, eleven smaller vessels and two transports, carrying 6,700 men and 900 guns.

Spain had sent four ships of the line, a frigate and 800 men for the defence of the Island. The Spanish Governor, Don José Maria Chacon, was a gentleman of sterling worth and bravery, but resistance was useless, especially in the face of a divided and somewhat turbulent population.

Admiral Apodaca burned his ships to prevent them falling into the hands of the British. General Sir Ralph Abercromby landed his troops and soon Port of Spain was practically in his hands.

He then sent an officer to Governor Chacon with a flag of truce, the following being his instructions:

"Say to the Governor that I see with sorrow that his troops are without hope of being able to carry out his wishes, that the undeniable superiority of the force under my command has rendered me master of the town, and it is surrounded on all sides both by sea and land, without the slightest chance of assistance. There is no possibility of resistance with such unequal forces, and before causing a considerable amount of bloodshed without any hope of ultimate success, I beg him to name a place of conference. I offer him an honourable capitulation, such as is due to good and faithful soldiers who otherwise will be sacrificed in vain."

A conference was accordingly held, when terms of capitulation were agreed upon and signed by Governor Chacon, General Abercromby and Admiral Harvey, February 18th, 1797, at Valsayn House, near St. Joseph. The island thus captured by Britain was not formally ceded to her till the Treaty of Amiens in 1802.

* * *

There seems to have been few African slaves in the Island during the 17th century, but when the Arawaks had decreased and the Government of Spain had intervened to protect them from being forced to work, the Colonists sought for some further supply of labour and found it in negro slavery.

* * *

In 1701 a Treaty had been entered into between His Most Christian Majesty and His Most Catholic Majesty by which it was agreed to allow the Royal Company of Guinea, established in France, to supply the Spanish Colonies with 48,000 negroes of both sexes and all ages, during ten years, commencing on the 1st of May, 1702, at the rate of 4,800 negroes per year." Under this most Christian treaty of their most Christian Majesties, many slaves were brought into Trinidad.

* * *

As early as 1722 it had been declared by the Law Courts of England that a slave could not be held in bondage on the soil of Great Britain, and in 1807 Britain had prohibited her citizens and ships from engaging in the slave trade.

* * *

How far Trinidad had felt and responded to the new views [of duty and philanthropy, born at the close of the eighteenth

century] is disputable. It is enough that the great Act of Parliament was passed which proclaimed Emancipation from August 1st, 1834.

The emancipated slaves either would not work or diverted their energies to their own gardens. For want of workmen the sugar interests came to the brink of disaster.

.... Every effort was accordingly made to get labourers from all possible quarters. In 1834 a number of immigrants were brought from Fayal and Madeira, but work in the cane fields did not suit the Portuguese; the immigration was not properly supervised, and proved a failure.

.... The West Indian body in writing Lord Stanley, October 19th, 1843, urged him to assent to Indian Immigration "as a regular supply of labourers was absolutely necessary."

.... November 6th, 1843, Lord Stanley replied that he is trying to get negroes "from Canada, Nova Scotia and New Brunswick," but does not agree to immigration from India, and closes the correspondence.

.... On November 29, 1843, Lord Stanley recognizing the critical state of affairs in the West Indies, suggests to the Governor-General of India that the order restricting East Indians from emigrating except to Mauritius should be cancelled. This opened the way for East Indian Immigration to the West Indies.

.... Terms were reached between the Home, the Indian, and the Trinidad Governments, and the first ship, the "Fatel Rozak," with 214 East Indian Immigrants arrived on May 30th, 1845. They were received and treated practically on the same terms as former State-aided "Registered Immigrants." Some of these first Indians were of a good type. They made contracts and renewed them from year to year. *They won the hearty approval of their employers, but 302 of this class in 1853, and 180 in the following year returned to India to the great loss of the Colony.* They were at that time entitled to a return passage at the end of five years. There were others, however, who were not suited for agricultural work, who failed to make, or to renew their contracts, were often unemployed, and became ultimately unemployable.

It was no new thing that had happened. It had occurred before with the Portuguese from Fayal and Madeira and it will do so again if the first immigrants to a colony are dumped down among strangers, without interpreters to smooth their way, or friends to advise and lead them; or without the government to act as guardian.

.... Those who placed themselves under contract, besides houses and wages and medical comforts, had a monthly supply of food, and a liberal yearly supply of clothing. The men who preferred their liberty were reduced to husks and rags.

.... On April 15th, 1848, Earl Grey intimated to Lord Harris [Governor at the time], the suspension of the scheme of immigration.

.... In reading over the dispatches I have come to the conclusion, that both the planters and the immigrants were unduly blamed. The system that formed no tie between the Indian Immigrant, so far from home, and his manager, beyond, at the most, a yearly contract, and with but the shadow of Government inspection was fore-doomed to failure. Had masters and men been all Solomons, Jobs or Daniels it might have been otherwise, but personifications of wisdom, patience, and justice seldom appear simultaneously in any one clime.

Up to this point everyone has been touching the nettle with finger tips and has been stung. Lord Harris and Earl Grey proposed to grasp it firmly.

But why not drop it once and forever? Because that meant ruin to Trinidad, for the abandonment of East Indian Immigration was not the only misfortune the Island had to face. Great Britain, by a strange twist of economic conscience, after spending twenty million pounds sterling to free the slaves, decided, in the interests of free trade, to abolish the deferential duties penalizing slave-grown sugar.

Here, surely, the exception might have proved the rule and the strictest free-trader have been justified in calling free trade in slave-grown sugar bad trade. For inconsistency in ethics is surely worse than inconsistency in economics.

I entirely sympathize with our sugar planters in their complaint that "Parliament had suddenly resolved to admit the produce of slaves and freemen on equal terms. . . thus giving at once additional prosperity to the slave merchant and to the slaveholder, and increased discouragement, and diminished resources to the depressed British Colonist."

On April 5th, 1848, ten years after Emancipation, Lord Harris wrote to Earl Grey :

"It is pitiable to witness a fine colony daily deteriorating, a land enjoying almost every blessing under heaven suffering from a shock from which it does not rally ; but the deepest pang of all, to an Englishman, is to see the hearts and affections of a whole population becoming gradually alienated from the country he loves. . . . It is impossible for me to express too forcibly the present distress."

In the face of Lord Harris's strong representation the Home Government felt obliged to do something. They would not reverse their economic policy but consented to reopen Indian Immigration under much more stringent terms for both employers and labourers.

... The most important points to be noted in the new arrangements were, that contracts should be made before embarking and be binding in the Colony; the contract should be for five years, three of them on the same estate, after which the immigrant might indenture himself yearly to the same or another employer till his term of five years was completed, or he might commute his fourth or fifth year by a payment of three pounds for each year.

... The distance from India being so great, it was enacted that immigrants should not be entitled to a return passage till they had completed ten years of industrial residence, and should be encouraged to commute their return passage by receiving a grant of crown land, and that a strict Government surveillance should be exercised over the planters to ensure that the rights of the immigrants should in no way be infringed.

A new era soon dawned. Planters, immigrants and Government worked hopefully together. Large numbers of East Indians were introduced and the Island began to flourish. Ten years later Governor Keate on the 26th of September, 1858, wrote Sir Edward Bulwer Lytton: "The Island is mainly indebted to Indian Immigration for its progress."

... By ordinance of No. 5 of 1857, in order to guard the immigrant from being turned off at the end of his three years' indenture because he was weak and unfit for work, all contracts were to be made for five years, still leaving the immigrant the option of purchasing his release from the fourth and fifth years. If hurt or maimed he was to be supported by the Estate till the end of his indenture.

Dr. Morton then goes on to describe "Trinidad as I Saw It in 1868."

... Indian Immigration had been introduced, and made a success so that the labour question had ceased to be a daily anxiety. The population was steadily increasing, sugar was prosperous and trade active. The Colony had been divided into Wards with administrative machinery for collecting local taxes, for building roads and administering poor relief.

Each Ward had one or more Government schools. In the capital were Normal and Model Schools, and the Queen's

Collegiate School. Churches dotted the landscape with their white grave stones, beneath the shadow of graceful palms.

During the dry season over 100 factory chimneys flung their "meteor flags" to the breeze ; long lines of mule cars rattled over the country bringing the canes to the mill yard, where busy labourers headed them into the factory, for there were no railways, and no mechanical cane carriers in those days. Smiling women and boys, spread, turned, and dried the megass* over the wide yard, while the sweet odour of boiling cane-juice greeted the traveller across the fields to a considerable distance. In the Naparimas and Savana Grande there were over fifty sugar factories.

In the wet season the fields were delightfully green but every road from San Fernando, after the first five or six miles, ended in a quagmire of mud. In the dry season, however, one could drive past Victoria and St. John villages east to The Mission (now Princetown) and back by Iere and Mount Stewart Villages. There at a rise on the road above Mount Stewart Village the view over the undulating country to the left, and down the green Guaracara Valley in front, and up to the Point à Pierre and other hills on the right, and out to the placid Gulf of Paria on the western horizon, was a sight to quicken the feelings afresh at every view.

In this landscape the factories at no great distance apart, and the cottages of the labourers around them resembled each a small settlement or village with the comfortable and sometimes stately residence of the planter overshadowed by graceful palms and other trees standing out in marked contrast to the broad fields of waving cane.

In these residences hospitality abounded, it being the custom with some always to set an extra place at the table for a possible stranger guest. There was no railway, no news by cable, only two small weekly papers costing 7½d. each, and often several days behind date. But life was more restful, and the country more picturesque.

*Or bagasse—fibre that remains after the cane-juice is pressed out ; used for fuel.

IERE VILLAGE

CHAPTER III.

IERE VILLAGE FEB. 1868—JULY 1871

Arrival and Induction

During the weeks spent in San Fernando we acquired a growing sense of its importance as a centre—the key to the Naparimas. The great sugar district so-called was intersected by well-planned roads, all converging upon the town. One of these followed the coast northward through Pointe à Pierre and Couva to Port of Spain, and southward in the direction of the Pitch Lake, Irois Forest, and Cedros. Three roads constituted highways to the eastwards, one passing through Iere Village ; two others uniting at Petit Morne Estate, passed through Jordan Hill and met with the first at a village called The Mission. This scheme of roads so far helped our work and affected its shaping that it would be well for the reader to bear it in mind.* There was also a tram-way from San Fernando to The Mission and a steamer service along the coast.

Starting from San Fernando in an easterly direction the road to Iere Village lay for the most part

*See map opposite page 40.

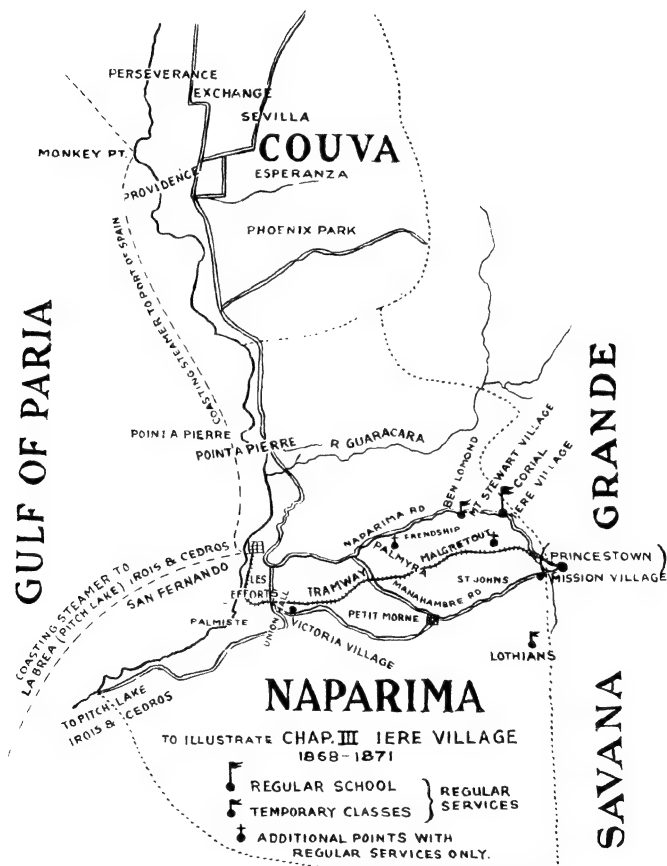
between walls of sugar cane past Palmyra Estate, and on through Mount Stewart Village. Here and there were little homes, with their provision gardens, suggesting to the new-comer a bit of tangled under-wood, rather than the neat kitchen garden of more northerly climes. While enjoying the hospitality of Mr. and Mrs. Lambert at the United Presbyterian Manse in San Fernando we took various trips to Iere Village to watch the repairing of the rather delapidated house and chapel that had been handed over by the American Church, with the understanding that the little coloured congregation they had gathered in would be ministered to by the missionary.

The locality had been considered unfavourable to the health of Europeans, but we were starting in high hope. Friends helped and encouraged us, yet there were not wanting those who said: "Oh, you will not stay long at Iere Village. Nobody does." Or, "You will find it a hopeless task to convert those Indian people."

Mr. Morton was inducted to the charge of the Iere Village congregation, January 29th, 1868, by the Presbytery of Trinidad, of which he had become a member. Rev. George Lambert writes at the same date: "Mr. Morton's arrival has excited a great deal of interest among all classes. We had excellent services in connection with his induction." On the 2nd of February Mr. Morton took his first service in his new charge with a congregation of thirty-two persons. On the 21st of February, 1868, the repairs to the house being finished, the missionaries took possession.

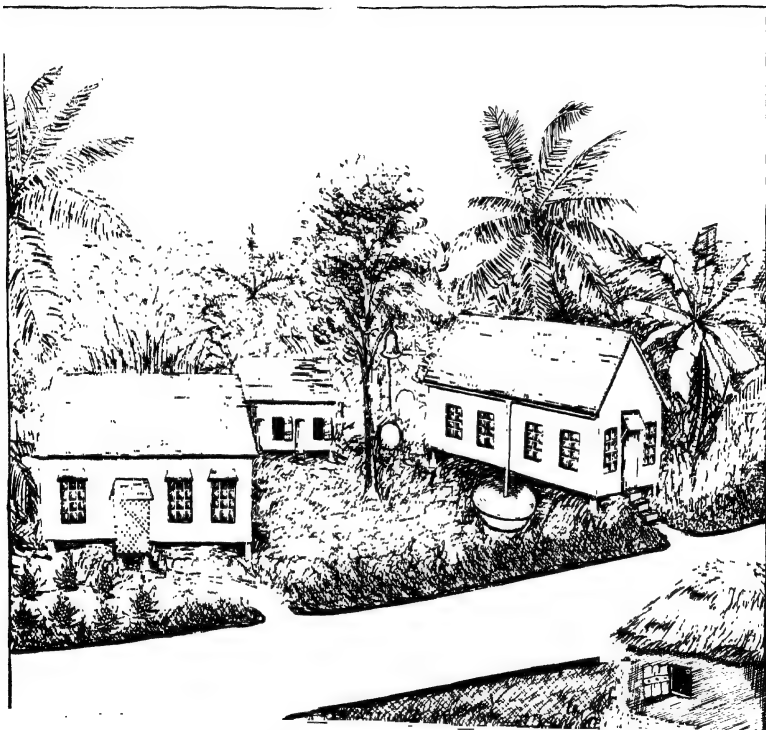
By correspondence with headquarters, December, 1915, we have learned that the American Church opened its Mission at Iere Village in the summer of 1843. In 1844 two out of the first three agents died, and are buried there. Another sent in 1845 returned in 1846, on account of failing health. In 1847 another

GULF OF PARIA



GRANDE

SAVANA



MISSION PREMISES---IERE VILLAGE
(Sketched after description of S. E. M.)

agent went out, but returned in 1848. "The Synod did not find anyone who was willing to go, and in the spring of 1851, Mr. Banks, [the only missionary on the field], finally left it on account of ill-health. In that year another was sent, but his report to the Board was not encouraging, and, by its advice, he returned in the autumn of the same year." No more Americans were sent ; anything done was by means of agents of other Churches on the ground. Little wonder that we heard: "No one stays long at Iere Village."

The small congregation of negroes gathered at such a cost by the American Church had previously to Mr. Morton's arrival been ministered to by Rev. George Lambert. As the inducted minister of this charge Mr. Morton made it his first care.

Feb. 21, 1868. Moved to Iere Village.

Feb. 29. Getting settled. Visiting some of the East Indians and blacks all the week.

March 8. Sabbath. Twenty at morning prayer-meeting. Sabbath school twenty-six. Church fifty-two. Communion—at table fourteen persons.

March 17. Went to Mount Stewart in the morning looking after some of the black congregation.

S.E.M.—March 29. A prayer-meeting for the black congregation is held every Sabbath morning at seven o'clock. The elders take part ; Mr. Morton cannot always attend ; the elders are extremely respectful to me. In opening the meeting one of them rises and looking straight at me says : "The 117th hymn, Ma'am." I thought it strange that one morning they selected a hymn with headline, "Seeking a Pastor," when they had just got a brand new one.

Every Thursday afternoon, in accordance with a provision of the school law, Mr. Morton gave religious instruction at the Ward (*i.e.* the Government) school. The missionary's reports show a large attendance. The children were all black and coloured, called Creoles—"coloured" being used to denote a mixture of white blood. Owing to race

prejudice there was scarcely an East Indian child to be found in school in the whole Island.

I have just got the black congregation settled and the Sunday School at work. Yesterday there were thirty-three at Sabbath School. They sing exceedingly well and most of them have been very well taught. I must now try to get a class of East Indian children.

These words bring back memories of the twenty-third of March, 1868, when the missionary, holding a little girl by each hand with a larger brother pacing somewhat shyly ahead, passed through the sunshine from the little hut seen in the memory sketch to our door-step facing the chapel. Producing a card with a, b, c, looming largely and brilliantly before them he invited the trio to pronounce the unwonted sounds. Then and thus the first school for East Indians was started. Though it looms large in our story we take it up, not here but later, in order to be able to follow it the more fully.

Our Home Life

S.E.M.—March 5, 1868. Our house is comfortable and, for a West Indian house, not bad looking. The front door opens into a room of fair size with papered walls ; this is the parlor, or, as it is called here, the hall. We have it furnished much in the same way as at home. Our bed-room opens off on one side, also nicely papered. On the other side are the dining-room, and a study and spare bed-room in one, with painted walls. At the back is a nice pantry and a little open gallery where we sling a hammock and recline at ease. This is the whole house. The kitchen is in the yard with a small servant's room opening off.

The buildings all faced the main road ; behind them was a stretch of rough and broken land, about three acres in all, part of which was in use as a graveyard. Here, already scarcely legible, two of the

stones nearest the chapel recorded the names of Rev. David Gordon and of Mr. George Kerr, former occupants of the Mission house. They died at their posts, of fever in December, 1844, Mr. Kerr, a lay missionary, having been only two weeks in the Island. The stones were in a crumbling state and have since been removed. We found that some servants were terrified at sleeping so near graves.

The little church stood about forty yards from the house, a rough and weather beaten structure, with a square door, square windows, and seated with plain forms. Between this and the house was a scarred tree, in which a small bell was suspended, as we have tried to show in the sketch.

In very novel surroundings we were to shape out our new home.

We were sorely tried by loss on the goods brought with us from Canada from damage by salt-water. Between rust and mildew nearly everything had become worthless. The last to be unpacked was a fine Broadwood piano, a wedding present from my father. It would not sound a note, and was never after of any account, though we spent a good many dollars trying to restore it.

Suitable food was not to be had nearer than San Fernando, six miles away. The small shops of the village were better supplied with rum and tobacco than with more wholesome fare. Their stale corn-meal, inferior flour, and bad salt-fish found an unwilling way to our table on the frequent occasions when there was nothing better on hand. The dark and sour substance they called bread, raised with stale dough for leaven so far as it could be said to be raised at all, did duty instead of the real article. A boy and basket were sent to San Fernando as often as seemed prudent, having regard to the size of the missionary purse. Every article was expensive; coming as we had from Lunenburg County—a land

flowing with milk and sauer-kraut—it was a novel experience. We bought a goat to give us a little milk; Mr. Morton notes: “Arrived home to find our goat stolen.” We thought a sheep would be economical, and company for us. Our purchase came to us looking well, but died the next day, causing my husband to write up in expenses for the month “One dead sheep, \$6.00.” Indians (of a certain low caste) dragged it away and, to our horror, we found that they had eaten it.

Though there was not much to cook we had an Indian boy with a classic name to cook it. I remember Henry Martyn better by his concertina than by his cooking. It was a very good one and he devoted his time more willingly to it than to his work. Henry’s mother had died on the passage from India; his father had been sent back by the Government as a disabled man. Henry and a small sister were cared for by the manager of a sugar estate. Notwithstanding that he carried so revered a name Henry loudly invoked the heathen deities in every case of disaster, such as a pot boiling over. He was rewarded with board and four dollars a month for doing very little. Before the end of the year I found myself obliged to call in “Rosanna” for part of the day to help him do it. She was the daughter of one of the black elders. As she could not understand my English and I could speak neither Congo nor French *patois*, we wasted no time in conversation. I returned from a walk one evening to find Rosanna at one of my trunks with the contents strewed around her on the floor, having nearly reached the bottom. She had taken the keys from their hiding place where I thought she had been too stupid to find them.

The ebony-skinned Rosanna was succeeded by Jane, a rather fine looking mulatto, descended from American emigrants and priding herself on the fact as well as on her professional skill. I said to her one

day, "Jane, you need not wait at tea." "Very well, madame, I will not ; it is not fashionable." Jane was stung by a scorpion in the kitchen ; she screamed lustily, and, as she afterwards told me, said her prayers, thought of everything good, and repeated the lines :

"The wounded looked and soon were healed.

The people ceased to die."

She once found a tarantula in her room : tarantulas are enormous spiders covered with long hair either black or mouse-coloured. Their bite is popularly supposed to be fatal, though there seems to be some uncertainty as to whether the creatures bite at all. At all events they are very hideous and I should not like to try them. Jane related her experience thus, "Madame! When I first saw him I was too frightened, but I prayed for faith and fortitude and with that I jumped on him and ground him to powder."

S.E.M. [To a sister.]—June 19th, 1868. I would not have you imagine that the only drawbacks to life in the West Indies are "the litter of rose leaves and the noise of nightingales." House-keeping is an endless trouble. The ants are so thick at night that every thing, unless great care be taken, is covered with them. All food has to be tightly covered or else set in water. In the daytime you might think there was scarcely an ant or a cockroach in existence, but set down a piece of meat or anything eatable and in an hour it will be black with ants. If you hang it up they will crawl down the string. We have a hanging safe with a sort of little funnel-shaped attachment to the string filled with pitch oil which the would-be intruders will not pass.

Our house having been shut up for years, we frequently came upon a centipede or a scorpion. Our little Agnes came to complain that there was something in her shoe ; I took it off and found a good sized scorpion. The sole of the foot is the most dangerous part of the body to receive a sting, but the creature had been too much flattened out to strike.

I went to my little pantry and, after cutting a piece of salt cod-fish to soak for breakfast, took up a damp cloth to wipe the knife. I never saw my enemy but I knew that I had been stung by a scorpion at the tip of the third finger. I applied ammonia at once and suffered exquisite pain for two hours ; suppuration continued so long that it was with difficulty the nail was saved.

We had not sufficient cleverness to stuff the holes in the dining-room floor, but the snakes had enough to find them out. One evening while at prayers the dog barked and a large but harmless snake called a crebo, that comes about where there are chickens, was seen crossing the room, evidently in search of a meal. While we still gazed at our visitor, his ugly length disappeared down one of the many holes. Needless to say our devotions had been somewhat disturbed.

We succeeded in purchasing a second hand American buggy for half price, and a horse with broken knees, some means of travelling being altogether necessary for the work ; the horse proved an excellent bargain ; Jack soon became as well-known as his master. Henry Martyn, notwithstanding his grand name, now became a "groom," as they say in Trinidad ; "stable boy" would have been more appropriate to Henry's duties. When Jack came in covered with mud to the ears and the buggy in a similar condition, if Henry were engaged with his concertina he was obliged to leave it to remove the sticky mud before it should harden. Twice every day he travelled to an estate about a mile away, to water the horse and bring his chop-chop, which means cane-top cut up finely for fodder. These, with other small duties, enabled Henry to pass with himself for a rather hard worked young man. Later I write: "The first four months we kept a horse we had four grooms. The first (Henry) left with a sore foot, the



MRS. WILLIAM CUTHBERT
San Fernando---Now of Ayr, Scotland



H. B. DARLING---“THE LOTHIAN’S”

second with a sore leg, the third with fever and the fourth with his throat cut," as will be related.

Rev. George and Mrs. Brodie, of Port of Spain, who had been our kind hosts there, came to see us. They were a clever and estimable couple. Their names are still revered, very specially by the congregation of Greyfriars Church, where Mr. Brodie ministered until his death in 1875.

Rev. George and Mrs. Lambert also came to see us at Iere Village. They had a large family ; Mrs. Lambert took them home to Scotland for their education in 1868 ; they never returned. Mr. Lambert remained at his post for a time and then retired permanently. Universal regret was felt at their loss. The names of Brodie and Lambert remain closely intertwined with the early story of our mission.

Mr. and Mrs. William Cuthbert and Mr. and Mrs. Alston, all of San Fernando, have been mentioned on a previous page. They helped us personally over many a rough place, encouraging and assisting in our work as well.

While we were still in San Fernando during the repairing of the Iere Village house Mr. Harry B. Darling called upon us and invited us to visit "The Lothians" sugar estate, of which he was resident proprietor. It was situated near a village called "The Mission," afterwards named Princetown. It seemed to us a strange journey. We travelled among cane-fields, on the tram-road of which we have spoken, in a car drawn by mules to the terminus at the Mission Village ; then through more cane-fields in a mule cart sent by Mr. Darling and provided with chairs, the deep mire of the road not allowing of a lighter conveyance. One of the mules fell in the mud ; the driver not at all concerned, merely paused for him to struggle to his feet. Mr. Darling was an Irish gentleman, held in honour for his

high Christian character and for his efforts in every good cause, especially on behalf of his East Indian labourers. He had a school for some years for the children on his estate, sending to India for teachers, but through their inefficiency the effort did not succeed. Mr. Darling had rejoiced in the prospect of a mission to the East Indian population, and from the date of our visit to him till his lamented death, in 1897, he remained a faithful friend and generous supporter of our work.

Life in the little mission house tended to monotony, the only excitement of the day being that connected with the progress of our pupils in a,b,c. As the sun sank low we would sometimes walk on the main road toward San Fernando, no other direction being possible for eight or nine months in the year ; everywhere else there was a sea of mud mingled with water. We were neither too old not too stoical to feel an occasional straining at the heart-strings as we talked of home and friends with the huts and canes around us. In the dry season we could walk in the traces or cart roads, which differed from the main road thus far that there were fewer huts and more canes. Mr. Darling would occasionally ride over from The Lothians bringing a map or some books for the school. We made one other acquaintance, the bachelor manager of Corial Estate. After a year or so a white family came to Ben Lomond Estate, about a mile and a half on the road to San Fernando. Mr. and Mrs. Dickson proved good friends in sickness. Also we were privileged in having a very kind medical doctor about the same distance from us, but in the mud quarter ; the gravelling of the road came to an end just a little beyond our house.

Notwithstanding the loneliness, we were quite happy in our little home, scorpions and all, counting it a good day if the children turned out well to school. I recall the hours when I reclined in a hammock in

the little open gallery at the back of the house, taking peeps at a sky wonderfully bright and charmingly blue, listening to the creaking noise with which a near clump of bamboos answered to the wind, and teaching little ones sent over to me from the school. Mr. Morton's work in the old chapel was more prosaic—the children being noisy and troublesome at times.

Our Village

It consisted of two rows of cottage homes, one on each side of the main road, our own premises and those of the Ward school occupying their place in the line and contributing an air of respectability to the whole. Most of the homes were little mud-plastered huts with thatched roof of grass or cane-leaves. A few of better class were built of wood and covered with galvanized iron. In some of these lived the elders and members of our congregation. On one side, that fronting the mission house, the canes of Malgretout Estate narrowed the view and approached very nearly the line of cots. Behind us the land was more broken, affording a somewhat wider view of the fields of Corial Estate. There were a few small shops with a rather more pretentious one kept by a Chinaman, offering rum and groceries for sale. Squalor and dirt no doubt there were, but so veiled by kind nature with luxuriance of vegetation as to render the whole a not unpleasant scene.

In the mornings there was little stir in the village. Later many homely scenes were enacted at the doorsteps. Women might be seen washing the family clothing, husking rice by pounding it in a mortar or perhaps grinding corn in true Scriptural fashion by turning one flat stone upon another, often singing as they turned. A mother grabs a naked child and pours over it a bucket of water, using her hands for

cleansing by way of a sponge. A man is being shaved, or having his hair cut ; another is engaged in goldsmith work, with his customers squatted around carefully watching lest he mix any baser metal with their coins which he is turning into jewelry for them. Such were the homes of the people the missionary had come to serve. Among them he would pass from door to door, trying to win confidence, that they might send their children to his school, and be willing themselves to listen to his message.

The People

S.E.M. [To a friend].—Feb., 1868. The Indians are small in figure, but graceful. Their features are much like those of Europeans, for they belong to the same race. As to clothing it is occasionally very scant, but many dress well and tastefully. You will sometimes see the men with nothing more than a straight piece of cotton wrapped about them in an ingenious way to resemble as far as possible a pair of trousers, but it seldom reaches below the knee. In addition to this the ordinary dress is an upper garment [also of white cotton] shaped much like a fisherman's shirt, and sometimes neatly trimmed. On the head they wear a turban formed by a straight piece of cotton folded and wound round and round the head with the ends hanging behind to the waist or lower. Some wear, instead, a little cap of white linen, muslin, or black velvet, shaped much like a boat and placed jauntily on the crown, or on one side of the head. I am sure you would admire some of them dressed as I have described, in spotless white with, perhaps, a crimson scarf thrown over the left shoulder and hanging nearly to the ground, the snowy turban or dainty little cap contrasting so well with the raven black hair combed very smoothly and shining with cocoanut oil. Some of them carry themselves as proudly as if they were independent chieftains.

The women are not so good looking as the men ; the young girls are sometimes very pretty but they seem to lose it very soon. Their usual dress is a skirt falling to the ankles with a tight jacket reaching only to the waist and having very short sleeves. When they go on the street [or speak to a stranger] they throw over them a straight piece of some light material [either white or coloured] covering the head and gracefully



A VILLAGE HOME---SHOWING SHED ACCOMMODATION

Courtesy of East and West



A JEWELLED MATRON

Photo by George Adha , San Fernando

draping the whole figure. Unlike the men they prefer very gay colours.

The little girls sometimes come to school with one piece of cotton fastened straight round them to look like a skirt and another piece, or perhaps a pocket-handkerchief, spread over the shoulders and tied round the neck by the two upper corners. Often the boys have nothing but a little round shirt coming barely to the waist.

The children are usually stout and healthy-looking ; I think it is because they use so much cocoanut oil ; they are rubbed with it daily, all over the body. I have witnessed the process with young babies and they seemed to enjoy it exceedingly. I asked one young mother why she did it ; she answered, "Suppose no do'em so, picknie no get'em fat."

Suppose is a favourite word with them ; they use it on all occasions. I asked a woman to sell me one of her bracelets ; she said : "Suppose want'em *mangé* (food) must sell'em ; no want'em *mangé*, no sell'em ; too much naked arm." They melt their silver coins* and wear them on the arms and ankles, also string them round their necks till they look quite weighted down. Ear-rings, nose-rings, head-bands, etc., are often made of gold and with very delicate workmanship, by their own countrymen.

Mr. Morton thus describes a shopkeeper's wife :

She was beautifully dressed according to the style of India, and loaded with ornaments. She had seventeen bracelets of silver and one of gold on each arm ; these were mostly of solid metal, two of them being very massive and of fine workmanship. Around her neck were thirteen silver neck ornaments mostly solid, some being as much as three-quarters of an inch square in the front and tapering toward the back of the neck. With fifteen finger-rings, four heavy rings to each ear, and over the head and shoulders a showy veil—you can imagine the effect ! The girls are sometimes married when four or five years of age, but they do not then go to live with their husbands [this is, therefore, more like a betrothal]. Married women are marked with a red streak down the parting of their hair, and seem to me to have a sad, unhappy look. They never eat with their husbands.

Turning a page in the note book we find what might be transcribed under the heading :

*This is now forbidden by law.

Character of the People

Physically—Not strong.

Intellectually—Acute and ready ; they learn quickly, and are of a philosophic turn of mind.

Morally—Unprincipled.

(a) Untruthful.

(b) Revengeful and fond of law.

(c) Husbands and wives unfaithful.

(d) Love money and jewelry.

(e) Believe in "following the custom."

Redeeming features :

(a) Fond of their children.

(b) Not averse to labour if it promises to be profitable.

(c) Think for themselves, so far at least as to oppose us at first, thereby becoming more intelligent and stable Christians, if won to the Gospel.

The majority of the people were of the Hindoo religion. They had no temples. Gatherings for worship were conducted at any selected spot by their Brahmans or priests, called also god-fathers ; each priest had his own disciples ; part of his duty was to read to them from their sacred books the wonderful and questionable exploits attributed to their gods. There were, however, many priests who were unable to read. Mohammedans hate idols ; their sacred book, the Koran, is written in a different dialect and character from those of the Hindoos. They oppose bitterly any message that would weaken the claims of Mohammed ; for this reason they are more unwilling listeners to the Christian missionary than even the idolatrous Hindoo.

Feb. 7, 1868. There are a good many Mohammedans here who pride themselves on their superior religious knowledge and look down upon the Hindoos as heathen. The whole religious belief of some of these disciples of Islam is comprised in the declaration, "God is God and Mohammed is his Prophet." Some of them have not even heard the name of Jesus Christ. The Hindoos are idolators and may be seen carrying their gods along the streets, setting them in place and falling down to the work of their own hands, saying "Deliver us for thou art our God."

Around the Village

March 6. On my morning rounds fell in with a Mohammed-an priest reading the Koran in a sing-song tone, in a new shop which they told me had been christened a few days before. The owner gave me a seat and offered me a cigar. The reader occasionally stopped to explain a word or expression. At the end of a chapter he entered into conversation and told me that he had a church at the end of the village.

March 9. Saw the Mohammedan house for worship—a nice little building with galvanized [iron] roof.

April 12. After church went out to read to the Indians and found several opportunities of reading and talking. The epistles on duties of husbands, wives, and children always understood. When I read “wives be obedient to your husbands,” the men laugh and say *Achchha* [Good]. “Husbands love your wives”; it is then the women’s turn to chuckle.

April 18, 1868. In the evening went up to Thakurdas’ [house]. Found them preparing a feast for their gods. An altar with flowers all round it, a candle in a bottle on each side; a sacred book in the middle; three babujees [or priests], heaps of cocoa-nut cut up, betel, sugar, etc. They said it was their church, same as ours; Deenawa’s mother came in. The babujee pointed to the book and up toward heaven. She then laid two shillings on the book, bent down and held her hands together near the ground, and looked at the babujee’s face. He looked at hers, bowed slowly three times, she doing the same; then the ceremony ended. They kept tom-toms beating till far into the night. At 12 o’clock the god is believed to come and accept the offering; then the feast begins.

April 19, Sabbath. After church went out and read in the New Testament at several places. One man wanted me to tell him when he would die. I told him God only knew. He wished me to tell him from his breast and my book. Some of them told him to go away, and as he did not but urged me, they told him he would die to-morrow at twelve o’clock, and then laughed at him. He then asked if I would have a coffin made for him to be buried.

April 24. In the evening went up the village and heard some Hindoos read in one of their sacred books. It was about Ram casting out a devil—an old story to me. I then got into free conversation with them and presented to them the saving truths of the Gospel.

May 3rd, Sabbath. In the afternoon some men came down the street carrying on poles a canopy with four idols; three

sitting up in a row and one lying down in the corner. The canopy was painted with figures of men, fish, etc. One was Ram as might be expected ; another was Seeta, the wife of Ram ; the other they called Lakshmana, and said that he was the son of Ram, but others said he was Ram's brother. Seeta had a large ring in her nose such as many of the Hindoo women wear. They were gaudily painted—red, and blue, and green. The one lying in the corner was an ugly grinning creature ; they called him Haldhar, and said he was a monkey. His body was covered with a light crop of wool. They set down their burden that I might see and a crowd gathered round. After they had answered my enquiries I began to reason with them on their folly. They admitted that no man had seen God, and that all things were made by Him. I then asked how man could make God or even an image of Him when He had no body. The answer of several was "Ham na janta" [I do not know]. The bearers of the idols then asked for money. Mrs. Morton pointed to our little church and said, "Christians give their money there." They then lifted their burden upon their shoulders and moved away—four men carrying four gods. I then addressed the crowd. Several of them laughingly said it was all nonsense. "One lazy man get one parson man to make them. He carry it and make money. Every person who looks into it must pay five cents." . . . Passed up the street and read to a number and talked about the idols. . . . All speak with the utmost levity of their gods, and without the least reverence or respect.

May 24. Visiting in the forenoon among the Indians. One man sent out for some rum to treat me. Of course I explained that I never drank anything. Rum is a great curse to this people.

June 7. Sabbath After service went up the street and had an audience of about twenty-four Indians. Some one or two were partly drunk. Some assented. One said it was absurd to say that God had a Son. All talked a great deal among themselves.

June 14. Had an audience of several Indians up the village. One man from Palmiste offered to be baptized if I would give him a quarree [*i.e.* three and one-third acres] of land.

As early as March 6, Mr. Morton writes : "The Indians are very friendly, sending us little presents. They call me 'Buckra [white] parson.' One came to

the kitchen and throwing down some ears of corn said, 'For Massa to *manger* [to eat].' "

They also began to call him in to see their sick.

The First Patients

March 25, 1868. At 9 p.m. Jaloo and another Indian called in great distress : "Massa, Massa ! One Coolie man too much sick ; him no sabby speak." I went at once to see the sick man who lives quite near. I found him a strong hearty man but utterly speechless—unable to utter a sound much less a word. At 5 o'clock he came home quite well but soon felt cold and began to shiver ; by six he was very ill, and in a short time became speechless. There were eight or ten people in the house and they all looked to me to do something or the man must shortly die. I was filled with anxiety but there was no time to lose. The difficulty was in his throat and chest. Looking for Divine guidance I returned to the house for a mustard plaster and some brandy. . . . In an hour he began to speak. . . . He tried to tell of some business matter. This they all deprecated and told him to call upon Ram. And then the chorus ran round the room, "Ram, Ram, Ram !" . . . For a time the sick man would not let me go home.

March 26. Called at 7 a.m. and found my patient doing well and grateful beyond expression. . . . Called again in the evening, found him almost well and almost ready to worship me. Talked to him of Jesus Christ and all His love and goodness. He listened and assented. . . . May God open his heart to receive the truth and love the Saviour.

March 31. Tukoon not well. Sent for to see her after school. Fits and some fever. Ordered a hot bath and in the evening went and gave her some medicine.

April 1. Went to see Tukoon, found her much better. Her father keeps a little shop ; allows Tukoon to go to the tap and take as much rum as she pleases ; she takes a good deal ; only ten or eleven years of age.

Dec., 1869. I was led to give medicine at first somewhat accidentally, but this year to dispense medicine and visit the sick has been an almost daily task. The people consequently almost look upon me as their doctor and this gives me an influence which I try to turn to good account.

The following entry shows such influence evinced at an early date.

April 24, 1868. An indian named Ramjee called with some figs [*i.e.* bananas] for Agnes, and asked if I would take care of money for him while he was trying to save enough to return to India.

First East Indian School

March 23, 1868. Began to teach Kunjah's three little children on our door-step. In the afternoon went through the village inviting others to send their children.

March 24. Four children ; taught them in the church.

March 25. Five children.

March 27. Twelve children.

March 28. Sixteen children ; taught them three hours at intervals.

March 30. School from 11 till 12, and from 1 till 2 o'clock. No. on roll, twenty-one. Present, eighteen. Mrs. Morton assisted by taking the smaller class.

April 6. Only ten at school in forenoon. Went out at breakfast hour [*i.e.* noon] to beat up the children. One or two are sick ; one or two I found naked while their *kapra* [pronounced, kaapra—clothing] was getting washed, and some professed not to have heard the bell. In the afternoon there were twenty to teach, and three or four to play and make a noise. Mrs. Morton and Henry came to assist.

April 7th. School children very noisy and restless. Felt very tired ; what need of patience and faith!

Thankful that the children come ! We sow the seed. The Lord bless and water it and make it fruitful and make us wise to win souls.

April 17. Almost a rebellion in the school from my not having been able to obtain books.

April 22. Several of the children down with fever.

May 23. Indians sowing their rice all the week ; attendance at school not so good.

June 10.. Great trouble with the boys cursing one another. Among the first words [of English] these children learn are words of cursing and swearing and they use them freely, giving us not a little trouble. One curses another's mother, which is considered a great insult. The other becomes enraged and strikes back, a blow for a word. This occurs even in class. Some of them are exceedingly smart and handsome, but they

are all disgustingly vulgar among themselves. Most of them are half or more than half naked ; others dress very neatly and there seems to be an improvement in this respect since they came to school ; at any rate we get them to wash their clothes more frequently.

June 11. After dinner visited Mount Stewart [a village about one mile from Iere on the main road to San Fernando] ; trying to get the children to come to school. Many fair promises as on a former occasion.

June 17. Three scholars from Mount Stewart.

June 26. Thirty-one at school.

June 29th. Two or three boys have gone to work but six came to-day from Mount Stewart Village. Thus encouragements and discouragements meet and balance each other.

So reads the last entry in the note-book for 1868 with these other words appended :

December. Have neglected this book too long through fever and work.

To the Foreign Mission Secretary.

Aug. 5, 1868. From sickness, and the dropping off of some of the smallest and least promising among the children, the average attendance has not increased. The progress made has, in some instances, been very pleasing ; several are reading New Testament stories, such as Jesus walking on the sea and raising the son of the widow of Nain.

S.E.M.—September 5, 1868. Some of the children are beginning to read pretty well [in English]. I assist in the school but somewhat irregularly ; often I teach twice a day, sometimes once, and occasionally not at all according to the number of scholars, the state of my health, and the number of my engagements. The only rewards distributed in our school are, what do you think ? Pins. Almost every day some of the children ask for pins ; I think they play some game with them besides using them for fish hooks.

The First Indian Sabbath School

With the opening of the door-step school an effort was made to get the children on the Sabbath. We were rather surprised to have quite a number

gather at 10 p.m., their appointed hour, and fifteen more at 2 p.m., the hour for the Creoles. Henry Martyn and myself assisted in teaching.

May 17.A very good attendance of Indians at Sabbath School.

June 28. Sunday. M. Darling came at 11.30 a.m., and stayed till 4. He examined the Indians during their hour, and taught them during the hour for the Creoles.

A few Indians, adults and children, always came in to the English services for the Creoles.

March 29, 1868. [Service at 11 a.m.] Creoles, 48; one Indian, a Mussalman, sat on the floor, following the attitudes of the congregation; 14 Indian children—who really behaved very well. Before the first prayer I told them, “Chup raho,” (Keep quiet) which seemed to have a good effect.

Of purely Indian services Mr. Morton says :

Oct. 3, 1868. With respect to the village I thought it better not to attempt gathering the Indians into church, where they would feel less at ease and where the discourse being more formal I might fail to gain their interest through want of acquaintance with the language. I therefore meet them in companies in their own houses, or sometimes by the road side. Last Sabbath I had two gatherings, neither of them large, but one of them was very interesting. They listened with great attention while I gave them a sketch of Bible History with a view of bringing them to the point that all sacrifices were rendered useless and abolished by the sacrifice of Jesus Christ.

Toward the end of the first year Mr. Morton began to hold afternoon services in the chapel for Indians; these were interrupted for a time by illness and only became regular from about July, 1869, with an average attendance of forty-two.

Mr. Morton's strength was considerably taxed at this time by supplying the Presbyterian congregation of San Fernando in the absence of Mr. Lambert, who visited Nova Scotia, “stirring up our

Church in the interests of the Trinidad Mission for which service he received the thanks of the Foreign Mission Board, August 5, 1869.

Toward the close of 1868 we began the instruction of Juraman, a fine looking young Hindoo, whom we had taken into our personal service. He was of rather fair complexion, lithe and graceful in form, and with soft and pleasing manners. While about his duties he appeared to be a model of self-restraint and discretion. He was, in truth, a promising pupil notwithstanding adverse influences behind the scene such as too often thwart the most promising efforts.

Jan. 24, 1869. Jane informed me, when I opened the door this morning, that Juraman, the groom, had sent word that I was to go to see him as he had his throat cut during the night. Rode to Malgre Tout Estate where Juraman's home is and found it too true. His neck was cut to the bone ; an eighth of an inch further forward would have been instant death. The man who did it, Priti, had been taken up. When the wound was dressed Juraman was carried to the estate hospital. The Indians were talking of the cutting as quite a small matter. "If a man did that sort of thing he would be taken up and get his four or five years in jail, that was all." Another said, "God made it so ; God made Priti come home and sit down, folding his arms, when he might have ran away, or destroyed his bloody clothes. God told him to go and cut Juraman and he had to go." "Oh no !" I said, "God told him no such thing, and God did not make him sit down and fold his arms ; God left him alone and he did it. When we set ourselves to do evil the devil helps us." I went on to speak of the certain punishment of sin. One said, "I am a good man ; I feel safe." "But," I said, "it is only a few months since you stole another man's married wife and she is with you yet." He smiled and replied, "True, but I every day ask God to forgive my sins ; that is only one thing ; every thing else being good God will not mind that. Plenty men all about take other people's wives." We found that Juraman's house door had been fastened with a hook ; that Priti had inserted his cutlass, lifted the hook, and entering had used the cutlass on Juraman's neck, the cause being that Soobhie, Priti's wife, had gone to Juraman's house three successive times, knocked, and said, "I am coming to live with you." Juraman says, "I had to take her in ; my book commands, that if a

woman does so the man must take her in ; it would be a shame and a crime not to do so." Juraman had taken Soobhie in and had had his throat cut for it. Next day he was carried to the San Fernando Hospital. [Juraman recovered and we shall find him again in these pages.]

A Visit from Canon Kingsley

S.E.M.—Jan. 18th, 1869. Last Thursday there was an Agricultural Exhibition in San Fernando. The Governor, Sir Arthur Gordon, was there to distribute prizes. Seeing Mr. Morton, His Excellency sent an *aide* to say he wished to speak to him ; it was to inform him that he was coming to see us and the school this week. On Saturday they came to The Lothians Estate to visit Mr. Darling—the Governor, his nephew and Private Secretary Arthur Gordon, and Canon Kingsley, who is paying a visit to Trinidad and has been the Governor's guest for a month. Kingsley's preaching has been creating a great sensation. He preached at The Mission Village on Sunday, only three miles from us, but Mr. Morton was obliged to do duty for Mr. Lambert, in San Fernando, so it was impossible for us to hear him. Yesterday they came over to see us—the Governor, Kingsley, Mr. Darling, his nephew Lindsay Darling, the Governor's nephew, and Mr. Darling's manager, Mr. Hodges. They were all riding, as the roads between here and The Lothians are impassable for a carriage. They were to have come early in the morning but the weather was very wet. At eleven o'clock Mr. Darling sent a note saying that if it cleared they would be over and that Canon Kingsley was most anxious to meet Mr. Morton. They came about half-past two, paid us a visit at the house first and then went to see the school. The Governor enquired particularly as to my health and said he had heard I was very unwell a short time ago. Canon Kingsley's figure is large and awkward ; his nose is hooked and prominent, both nose and cheeks very blooming. He was dressed in grey cloth with a box on his back. I suppose for curiosities ; they were going to the Mud Volcanoes after they left us. He apologized for his unclerical appearance. Mr. Morton was dressed in white linen from top to toe and said to Canon Kingsley, "You see that I am not particular on that score myself." "No," said the Governor, "you are the most sensible clergyman I know in Trinidad." Kingsley expressed himself pleased with the situation of our house ; he said it was a delightful spot for a person of retiring disposition. He might have said "very retiring" and underlined it. They were much interested in the school. Kingsley said, "I have seen something to-day which I

shall relate with interest when I return to England." It was amusing to see him skip across the church to see one of the Indian scholars point out Trinidad on the map.

Kingsley thus describes this visit in his "At Last." "On through plenty of garden cultivation, with all the people at their doors as we passed, fair and grinning ; then up to a high-road, and a school for Indians kept by a Presbyterian clergyman Mr. Morton—I must be allowed to mention his name—who, like a sensible man, wore a white coat instead of the absurd regulation black one, too much affected by all well-to-do folk, lay as well as clerical, in the West Indies. The school seemed good enough in all ways. A senior class of young men including one who had his head nearly cut off by misapplication of that formidable weapon the cutlass, which every coloured man and woman carries in the West Indies, could read pretty well ; and the smaller children—with as much clothing as they could be persuaded to wear—were a sight pleasant to see. Among them, by the by, was a little lady who excited my astonishment. She was, I was told, twelve years old. She sat summing away on her slate bedizzened out in gauze petticoat and velvet jacket—between which and the petticoat, of course, the waist showed just as nature had made it—gauze veil, bangles, necklace, nose-jewel, for she was a married woman, and her Papa (*Anglice*, husband) wished her to look her best on so important an occasion."*

It may be taken as proof that His Excellency the Governor was interested in the school as an experiment in Indian education that in the following month Mr. Morton had occasion to make the following entry :

Feb. 16, 1869. Had a visit from Mr. Guppy, Inspector of Schools, and Mr. Keenan, Commissioner of ditto. Mr. Guppy stood by while the Commissioner examined all the children in

*Another charming pen-picture by Kingsley is that of "Frankie." See page 62.

reading and writing and I did the same in religious knowledge. He took copious notes and full information on every matter connected with the school, down to the salary of the assistant and his religion.

Of the assistant Mr. Morton writes :

Jan., 1869. We have at last succeeded in getting a teacher for our school, a German lad, to whom we pay twelve dollars a month.

[Later]. Unacquainted with the language, inexperienced in teaching and a Roman Catholic withal, the arrangement was far from being all that could be wished. It left all the religious instruction, and indeed the whole care of the school, or rather schools, for we had two,* in the dry season, still upon me. Yet I had reason to value his assistance for, looking on every hand, it seemed all that was available. This young man remained with us till the end of June when he left to attend the Normal School. We taught the school without help for the month of July.

The First Indian Teacher

1869. Charles Clarence Soodeen took charge of the school on the first of August and has given me much satisfaction. Soodeen was early left an orphan in India. He has been in the service of one gentleman ever since he came to Trinidad, some eight years ago, and two of these years have been spent in Britain. A servant all the time, he had but indifferent advantages in the way of education, and no experience in teaching. We hope, however, that he will prove of great service to the Mission and our aim will be to help him forward. He was baptized by Rev. William Dickson, of Arouca. Last Sabbath he sat with us at the Communion table.

From the first Soodeen's studies in both languages received solicitous attention with the result that he became increasingly intelligent and helpful. His former master was a gentleman of high Christian character and a friend of the East Indian. In depriving himself of Soodeen's faithful services he indulged the hope that he might become a blessing to his countrymen ; this hope was more than realized. Soodeen may have missed at times his old life on the

*The second at Mount Stewart Village.



FRANKIE---AN EAST INDIAN ORPHAN DESCRIBED BY
CANON KINGSLEY



SELAL---AN EARLY SCHOLAR

beautiful cacao estate of Mausiqua, but he became at once our friend and helper and as such occupies an honourable place all through our pages.

At the end of nearly two years' study in both languages while teaching at Iere, he was considered competent to take charge of work in a new district and was placed in Couva.

After three months' previous preparation Thomas Walter Cockey took Soodeen's place. During those three months I gave much attention to instructing him and Soodeen. They both took the total abstinence pledge. [Thomas Walter was a Christian Indian who had received a little English education in his native country.]

Selal and Allahdua, Scholars

Dec., 1869. Early in the year our most promising boy [Selal] was sent to work that would have kept him from school. To save him from this we took him to live with us. He gave us so much satisfaction that we were encouraged to take another of our scholars, Allahdua by name ; he is only seven years of age and very small but quick to learn. His principal recommendation to us was that his circumstances at home were very uncomfortable.

S.E.M.—Selal has been with us two months and we think almost as much of him as if he was our own. When we first proposed to take him as our own his parents would not listen to it. After much urging his mother said, if we would give her a dollar a month to buy tobacco he might come to us. On these terms we have him and should be very sorry to part with him. He can read in the English Testament pretty well, write a fair hand, and is commencing with arithmetic. Our object is to endeavour to train him to be useful to his countrymen. There is a great deal of humour and of simplicity about him. He used sometimes to go to estates where cane was being cut, to bring a bundle of cane-top for the horse's food. Mr. Morton always enjoined him never to take a cane without first asking and obtaining leave. Large quantities are eaten by the common people and much of it is stolen. One morning Selal brought two canes hidden in the bundle of leaves for the horse. When remonstrated with he replied with much earnestness, "Me arks (asked) 'em ; me arks 'em one creole man ; he tell'em 'Yes ; take 'em quick ; take care buckra man no catch'em.'" "

S.E.M.—April 2nd. The Presbytery met in Port of Spain last week ; we took Selal up with us and were away five days. Mr. Morton called on His Excellency having Selal with him. The Governor noticed him very kindly and accepted some of his photographs to send to Lady Gordon, who is at present in England. Selal wears the native dress of white cotton, the shirt and little cap being bound with scarlet and made by myself.

Allahdua was a fair, slight, and very lovable child. He had made good progress with his studies when his parents took him away and kept him out of our reach. We found him again twelve years after, when we removed to the Caroni district, where Mr. Morton gave him a course by which he became fitted for teaching and catechist work. Allahdua had a long and useful career.

Selal proved unsatisfactory in the end. After all the labour and love expended upon him he never became a Christian and lived to be a heavy drinker. Truly it cannot be foretold in this work whether shall prosper this or that.

A son of Selal is now a Christian teacher in the Princetown field.

The three children with whom we began in March, 1868, had grown in number on December 20th, 1869, to thirty-one, with a class of five young men coming in after their work for a lesson. On that day an examination was held showing the following results, which were to be of great importance to our work, since to that school we must look as the only source from which we should be able to draw teachers and helpers.

Reading the New Testament, at the opening of the book, 3. Easy Narrative, 4. The Christian Vernacular Education Society's series—IV. Book, 1. III. Book, 6. II. Book, 5. I. Book, 9. Alphabet, 5. Arithmetic—Perfect up to Compound Subtraction, 2 young men. Perfect to Simple Multiplication, etc., 2. Writing, small round hand freely, 10. On

slate, 5. Catechism of the above mentioned Society, containing 90 questions—Selal knew all, together with the Lord's Prayer, the Ten Commandments, the Morning and Evening and a number of other hymns. Thirteen others knew from twenty to forty questions, and several hymns.

I need hardly repeat that English is the basis of all our instruction in the school, and that Hindustani is merely used to explain the English. Nearly all the children can now speak English very well. Several who would have been advanced have left, some through removal, others to be put to work ; the average [eighteen] has been kept up by others coming into the village, and these, of course, come to us as beginners.

But why record with care results seemingly so insignificant?—Because apart from what they might mean to individuals they would be of the first importance in regard to the extension of the work. Only the want of teachers was delaying the opening up of schools. Christian gentlemen there were, ready and anxious to have their labourers taught but no agents were available. If the missionary could provide teachers these gentlemen would gladly bear all the expense and place their schools under his supervision. It was this consideration that made a, b, c, and "Who made you?" of quite sensational importance in that day of small things. These scholars, as yet only learning the name of Jesus, must become Christians first for themselves but also for their countrymen, that the Mission might be able to take even the first step forward in the line of opportunity that was opening up before it.

But since the teacher must be also a preacher the missionary must aim high in Bible instruction. From "In the beginning," to "Behold I come," he would teach the Truth, in the faith and hope that the learner might be led to see, and seeing, become so enamoured of its beauty as to be willing, if needs be, to leave all and endure all for its sake. Such was the course aimed at for those earliest scholars.

The Language

We found in the Island copies of the New Testament in the Urdu dialect and in two characters, namely, the Persi-Arabic and the Roman-accommodated. To acquire the reading of it in the Roman was a comparatively easy task ; thus in a few weeks Mr. Morton was able to read the Gospel to the people in a dialect which, however, would be fully understood only by intelligent Mohammedans. His next step was to master this dialect, and in the Persi-Arabic character, a very difficult one not since considered necessary, but which proved of great value to him to the last. I confined my study to the Roman character and for this reason was unable to turn up my words in our dictionary which was in the Persi-Arabic. To help me my husband wrote his words for committal in the Roman-accommodated. He thus writes : "...Another note-book contains every word in the Urdu and the Hindi New Testament which I did not know up to that time, with its English equivalent. These lists were used by Mrs. Morton as a convenient dictionary, and conscientiously committed by us both to memory."

By degrees through intercourse with the people Mr. Morton elicited the fact that the Hindi dialect was best suited for his work, "as the majority of the people are Hindus and have their prejudices in this matter." At the end of 1870 he says: "I have now familiarized myself with the Hindi and use it or the Urdu, according as the person to whom I speak may be a Hindu or a Mussalman." He had thus "fairly pushed the study of the language out of the way."

Results so satisfactory were not obtained without large effort, and a determination to win out.

I have given much time and a great deal of devoted attention to the language. I feel sure, however, that it has been time well spent.

The language has occupied a great deal of my time, my study of it having been close and uninterrupted.

As spoken by the Indians here it presents some variations or peculiarities which have cost me not a little trouble to resolve without the aid of a pundit, but I have resolved them for myself and for other labourers, if spared to welcome them.

I am satisfied it would be mere trifling to be content with indifferent attainments in a matter of such importance.

In December, 1871, Mr. Morton was granted a Government License "to practice as a sworn Interpreter of the English and Hindustani languages in this Colony." The one certificate that I can produce on my own account is contained in a letter of my husband to Rev. P. G. McGregor, D.D., dated August 30, 1876 :

... She has read almost everything in the shape of Hindui* literature that we have here ; reads, understands, and speaks the language freely, so that she can teach the children who have least English in the Sunday School, or adults, particularly women, who come in at any time.

On The Estates

Sugar cane was all about us ; plain and hill alike clothed with its golden green. Estate bounded with estate, each a little world in itself ; united they stood for the life and prosperity of the countryside. Some had their resident proprietor ; all had groups of dwellings, houses of the manager and overseers, which seen in the distance, shadowed by the dark green of numerous trees, suggested islands in a sea of cane. Near by was the factory, where in the busy crop time lines of mule carts, with much cracking of long whips came rattling up to the mill from the intersecting "traces" to deposit their load of canes.

*Mr. Morton uses the word "Hindui" as including the Urdu dialect.

These would be "headed" to the crusher by groups, largely of East Indian men and women, working for the most part silently, and, perhaps, with thoughts fixed on the restful life of the Indian village which once they called home.

Further away would be seen the estate "barracks" as the homes of the labourers were called, and the estate hospital for the benefit of indentured labour, operated under careful Government supervision. Managers, without exception, made Mr. Morton welcome to their hospitals, not only to visit patients but also to gather into a verandah, or into the large central ward, convalescents and such outside hearers as he might persuade to come. From door to door of the barracks the missionary would pass, speaking with individuals, teaching small groups, and finally, by invitation, or by the singing of a native hymn, drawing as many as he could to a more formal preaching in the gallery (a little open or half open extension) of a barrack, or in the hospital; at times, it might be, even in the sugar mill, or the sugar store-house. This form of work, in which Mr. Morton began to engage almost on landing, has become permanent, as the one means of reaching indentured labourers. It may be helpful to mention here that all the estates in the Naparimas visited during his residence at Iere Village, as well as that village itself, lay within the district which afterwards became the San Fernando and Princetown fields.

Pointe à Pierre*, Dec. 21, 1868.

On Saturday I visited an estate in this neighbourhood. Although a stranger to the East Indians numbers of them promised to meet for worship on the Sabbath. I accordingly held two meetings yesterday. The first was held under the gallery of a barrack, and was attended by thirty men and women. They were orderly and quiet with the exception of a little chat among the women. . . . Some of the leading men

*A small village on the coast near San Fernando.



A SUGAR ESTATE AND FACTORY

Courtesy of H. Strong, Port of Spain, Trinidad



SUGAR CANE IN ARROW, i.e. IN BLOOM---ON THE EDGE
OF A "TRACE," OR CARTROAD

proceeded to take a collection. I determined to take it as freely as it was offered. It amounted to sixty cents and has been placed to the credit of the Foreign Mission Fund. The second meeting was attended by twenty and was held in the sugar mill. All was quiet for a time until one of the estate drivers came in. Of course he had lost the opening prayer and he did not seem to care for the preaching. He wanted the name of God to be repeated. Then he took exception to my Hindustani. His next interruption was to know who paid me, and on hearing it was not the Queen he advised me to study Hindustani more and I would be sure to get a situation as bailiff or interpreter. To stimulate my ambition he told me of two East Indians, Gopal and Nankoo, who were paid by the Queen eighty and one hundred dollars a month. After a little he left and I took the occasion to tell the others that I did not wish a situation under the Queen ; my desire was to be their friend and to do them good. This won their attention and seemed to please them.

May 15, 1869. Visited estates in the neighbourhood of San Fernando, making friends with the Indians and talking to them in groups as I could get them together. . . . One man was delighted to hear that I, a buckra [or white] man was also a "Coolie parson." He said, "all man" laughed at the Coolies, who had only Coolies for parson-men, but now the laugh must cease ; here was a real buckra Coolie parson ; and he hurried down the barracks to tell the news.

Preaching to them is very different from preaching to people at home. Speaking of the "only begotten Son" you would never dream of telling your audience that God had no daughters, no brothers and sisters but one Only Son, and yet this is quite necessary here. I have been asked how many daughters God had. One day two East Indians began to contend in my hearing as to whether God had three brothers or four. They were about to appeal to me when one of our scholars, in a tone that indicated great contempt for their ignorance, assured them that they were both wrong, that God had neither brothers nor sisters.

Among the labourers on the estates might be found individuals belonging to the Brahman or priest caste, though ordinarily such are not supposed to work, but to live by the offerings of their disciples. We were told of one who picked out his eyes so that he might not be put to work. Some of the priests

with whom we came in contact were friendly and much more intelligent than the lower castes.

Oct., 1869. I never had an adequate notion of what pride was till I saw it in a Brahman (priest). One day after service on an estate, one stepped forward and shook hands. He was lithe and straight as a palm tree though his white head and beard proclaimed him in the winter of his years. He drew himself up before me with the dignity of a prince and addressed me as a fellow Brahman. He was poor, he said ; his savings had been stolen, and he was pleased to hear me say in preaching that God would one day catch and punish the thief. He had to work now, though old, but he had been a gentleman in India and was so in spirit still. And his eye flashed with haughty dignity as he claimed me for a brother, though a carriage stood at hand for me and his hoe awaited him.

At an open-air gathering a noisy Hindu joined us declaring this a very bad country. It was no use getting christened here as god-fathers would promise land, and clothing, and money, and when once the Hindu was christened would never give it, which he held was too bad. A man of sixty asked him what God gave him two hands for if not to work, and that if he did not work for his living he had no right to expect other people to give him what they had worked for. The new-comer pled that he was a poor man, and the person offering to stand god-father might be rich, and that he ought to give him something, and especially when promises were held out beforehand. Another answered that he should be christened not for land nor for clothing, but for God. "Then," replied the first, "the parson-man ought to give me something." "No," said the old man, "it is no part of his business. His work is to teach us, to put something good into our heads, to tell us what is good, and if we do bad to tell us not to do it."

Sept., 1868. There is a very fine hospital on — estate, but the locality is healthy and there is not a single patient in it. The men's ward is as large as a small church and here we held our meeting. There were about sixty Indians present, but about fifteen of them were from Madras and would not understand much of what was said.

Of course, I must have spoken some very incorrect Hindustani, but the Indians all do that, and they said they understood me. The estate Attorney asked them if they would like me to come back again. There was a cordial assent to this, and so I promised to come as often as I could.

At The Lothians

The Lothians Estate was visited regularly from the first. It was situated about three miles across country from Iere Village, but around us for about nine months in the year lay a sea of mud, the soil of the district being of such a nature that, when saturated by the rains, it was often nearly impossible to force even an empty cart for any distance along the roads. "It was not unusual to see carts left lying or rather sticking in the mire on the high road from the sheer impossibility of removing them." Into this sticky sea plunged the pioneer missionary, several times in each week, mounted on his faithful "Jack" ; returning often, both of them, literally "up to the ears" in mud. On occasions they were known to have slipped down together ; also Jack had a fashion of switching his tail, regardless of the mud with which it might be laden.

1870. I endeavour to meet with a class at The Lothians twice in the week, and on this estate I have service in Hindi every second Sabbath morning.

This class was being taught to read Hindi by a Hindoo, employed by Mr. Darling. Mr. Morton taught English and gave them religious instruction. It was from among them that his first-fruits were gathered ; six of their number were baptized on the twenty-first February, 1871. But we must not anticipate.

Malgretout Estate

Here a weekly service was early established, held usually in the hospital ; the children of the estate attended the Iere school. The head driver, Mohammed Ali, became a personal friend, encouraging the labourers to attend the meetings, not only on the

estate but afterwards in the Princetown church ; but he never broke with his Mohammedan connection, and there were no converts from among labourers resident on the estate.

Palmyra

This estate was situated on the main road between Iere Village and San Fernando, and about half way. In 1869 fortnightly service was established at Palmyra which became weekly when a school was opened in August, 1871. A good deal of opposition was reported by Mr. Morton, and no very marked results.

It must always be remembered that on the estates few of the labourers were stationary ; those who had worked out their indentures moving out and others fresh from India taking their places every year.

Mount Stewart Village

This was rather an important village between Iere and Palmyra. As little could be done without teachers effort was confined to a class for reading and religious instruction taught irregularly by the missionary himself. The aim was to awaken interest and thus draw the children to Iere Village. Later Mount Stewart became a permanent station.

Irois Forest was a penal settlement or penitentiary farm situated on the coast between San Fernando and Cedros.

Feb. 13, 1869. Went to the Irois Forest to hold service with the convicts. Mr. Stollmeyer caused a horn to be blown and the different gangs soon came in ; they numbered about a hundred. There were about sixty-five Calcutta Indians, half-a-dozen Madras, seven or eight Chinese, and the remainder Creoles. Spoke principally in Hindustani, giving the substance in English to the Creoles. All were very attentive. This settlement was established in 1864 and this is the first service by a

clergyman ever held. Most of the East Indians understood me. Those guilty of misdemeanours wear red caps, the felons wear black. Some were in for breaking their estate manager's arm : one of them said he was not sorry for doing it, others said they were. Mr. Stollmeyer reports these men as quiet and industrious and says they pride themselves on not being, as many of the others are, thieves—"Me no tief man."

After lunch returned by returning steamer ; Mrs. Morton and Agnes had gone on to Cedros with the steamer while I was at Irois.

This we were privileged to do at any time without cost—a kindness allowed with the idea of benefit to our health. The monthly visit to Irois was kept up for several years, till the penal settlement was removed.

Breaking Ground in San Fernando and Couva

March 20, 1868. When relieved by my coming of the duties of Iere Village [Creole congregation] Mr. Lambert began operations in Ciperio Street, San Fernando. This is a neglected part of the town lying out toward some sugar estates. Mr. Lambert has a Sunday School and afterwards a short service in a building formerly used as a sort of theatre. At first thirty children and about forty adults attended, now the number is doubled. In the Sunday School there is a class of twelve Indian children. Occasionally quite a number of Indian men and women assemble or hang about the door.

June 5th, 1868. Went to examine the old theatre in Ciperio Street. It is about 60 ft. by 45 ft., with a gallery about 9 ft. all along the back ; it would make a good building for work, among both Creoles and Indians. Across the street from Les Efforts Estate the view is very fine, and the situation all that could be desired. Ciperio Street is the only thoroughfare between the town of San Fernando and a large number of estates. On Sabbath afternoons groups of Indians are constantly coming and going ; it therefore affords excellent opportunities for way-side preaching.

On Sabbath, the 16th of August, I accompanied Mr. Lambert to his Ciperio Street School ; there were forty Creoles and

some sixteen Indian children in attendance. On Saturday we had invited a number of the grown up Indians to come but a grand dinner on a neighbouring estate reduced the attendance to about a score. The following week we visited an estate about a mile from San Fernando. Mr. Lambert gave the children a lesson while I talked and read to a number of men and women.

... I have visited as far as possible the sugar estates round San Fernando, preaching and teaching in their hospitals and at the homes of the labourers.

August 5th, 1868. Through Mr. Lambert's efforts I think San Fernando is ripe for a missionary and it would be a more convenient, central, and influential position than that which I occupy.

Dec., 1870. During the last six months I began a regular weekly service in the Colonial Hospital, San Fernando. This week there are ninety Indians in the Hospital, some from Madras. The attendance at service is about fifty, halt, maimed, and blind. An hour or two in this hospital is more trying to the feelings than half a day in other departments of our work. The hospital is well conducted, and we are made welcome to do what we can for the good of the inmates. There they lie in rows, ward after ward—Creoles, Chinese, and Indians—some burning with fever, a few emaciated with consumption, or oppressed with dropsy, but the vast majority suffering from ulcers, some with parts of their feet literally rotting off. It is enough to move a heart of stone to see them. The worst cases in the estate hospitals are sent here at the expense of the estate, and I never visit it without meeting Indians from the country who know me and seem glad to see me—"Sick we visit them."

May, 1868. ... The field is very wide ; other labourers are much wanted. Our hope is that Synod, at its first meeting, may see its way clear to send another missionary.

From the Minutes of the Foreign Mission Board :

"May 3, 1868. Letter read from J. Morton, also from Mr. Lambert, written at request of the Presbytery of Trinidad, urging a second missionary to be appointed—referred to Synod for authority to advertise."

"July 2, 1868. Second missionary to be advertised for as sanctioned by Synod." "The Synod authorized the Foreign Mission Board to call minis-

ters to occupy posts in the foreign field. In response to the Board's call Rev. Kenneth J. Grant cheerfully devoted himself to the work."

Great was the joy evoked by the announcement that another labourer had been appointed, and one so well and favourably known as Mr. Grant.

Couva

Couva, situated on the coast, about fifteen miles to the north of San Fernando, towards Port of Spain, was a wealthy and important district, but not very accessible until the construction of the present railway, about ten years after our Mission began its work there. The earliest mention of Couva by Mr. Morton as a field for mission work was very soon after his arrival in Trinidad, January, 1868, when he writes, "Two gentlemen who own estates in Couva have offered £100 sterling each per annum to support a Missionary to their own Indian labourers." These were Messrs. Burnley and Turnbull, both of Glasgow, Scotland ; Mr. Burnley was a member of the Anglican Church ; Mr. Turnbull a Presbyterian elder.

The country there is low and not very healthy, and this has operated against the settlement of a missionary at Couva. It was thought unwise to begin the Mission at a place labouring under this disadvantage. [It was also too isolated to make a good starting point.]

Feb. 23rd, 1869. Left Iere before daylight and reached Providence Estate, Couva, at half-past seven a.m. Was well received by Mr. Kenny ; obtained a fresh horse and proceeded to Perseverance Estate. After breakfast Mr. Colly drove me to Sevilla, where we had a chat with Mr. Lennon, thence to Exchange, and then back to Perseverance. On eight estates and two villages about 2,000 Indians. A school at Phoenix Park Estate, but not successful so far as Indians are concerned. A Church of England, Roman Catholic, and a Wesleyan church, but none of the ministers can speak to the Indians—unmistakably an open field.

March 1st, 1870. Visited Port of Spain and called on John Cumming, Esq. ; invited his interest in the movement for a mission in Couva. He received me favourably and promised to contribute. In the evening saw Mr. Spiers on my way home, at Palmyra. He also received me kindly and very frankly promised to assist. [The gentlemen named were proprietors in Couva.]

May 21st, 1870. I think Couva should be occupied as soon as possible, especially as formal application has been made to the proprietors of estates there and a favourable answer returned.

A minute of the Foreign Mission Board, March 29, 1870, states that Mr. Thomas Christie, student, was willing to go. It was nearly four years later that Mr. Christie arrived.

On the second of June, 1871, a school was opened on Mr. Burnley's estate, Esperanza, under Charles Clarence Soodeen ; besides his school work Soodeen held meetings in the hospitals and elsewhere among the people.

On Esperanza estate there are very few free East Indians ; the people consequently are poorer, speak less English and are more bigoted than in the neighbourhood of San Fernando. Notwithstanding, the school has succeeded, largely through the faithfulness and prudence of Soodeen. I visit this school twice a month, leaving San Fernando at 7 a.m., by steamer, and returning at 6 p.m. . . . The day I visit the school I also hold a meeting at the hospital at Esperanza and another at the hospital on Sevilla Estate. Our Gulf steamers are in the hands of G. Turnbull, Esq., proprietor of Sevilla and other estates, and I am allowed a free passage when on mission duty.

In 1904, when writing of "Trinidad as I Found It," Dr. Morton says :

Couva . . . was reached by the Gulf steamer and a boat, and a push through the mud, and, at very low tide, by a ride on a boatman's back. It was thus I went to inspect our first Indian schools in Couva.

Some Other Activities

S.E.M.—Jan., 1869. Mr. Morton went up to Port of Spain lately to propose to the Governor a scheme for the education of Indian children at the expense of Government. He was graciously received and his plan is to be considered.

Governors and Government officials took a paternal interest in the East Indians and were always ready to consider and forward plans for the promotion of their welfare.

We found the East Indians in the habit of burying their dead anywhere in their own gardens.

June 2, 1868. Called on the Governor [Sir Arthur Gordon] and obtained a promise of a piece of land for a grave-yard. His Excellency shewed an interest in the work and invited myself and Mrs. Morton to breakfast.

June 24. Went to San Fernando to see the Warden about burial-ground ; not in office. Sent to his house and received a message that he was going to the country and would call on us to-morrow.

June 26. Warden called ; ground for burial place "all right" ; wrote the Governor to that effect.

[Later.] Buried the first in the new grave-yard. It was a little Indian boy, five years of age. I read from the Scriptures, had prayer both in Hindustani and English, and delivered a short address. His countrymen regard the boy as a Christian ; they have promised to bury all their dead in the new grave-yard.

S.E.M.—Oct., 1869. Mr. Morton has officiated at a number of East Indian funerals. The influence he has with them is very great when their pride and their prejudices are considered. He was invited to attend the funeral of one of their priests. There were a number of Brahmans present, but after a good deal of whispering one of them invited Mr. Morton to pray at the grave, and they performed none of their usual ceremonies.

June 4th, 1868. Business all day in Port of Spain, ascertaining about the [Government] Savings Bank, to explain to East Indians.

Oct. 3rd. An East Indian who died some months ago had \$224.00 in the Savings Bank. I induced him to make his will, because his friends were very much afraid they could not

get it. Not content even then, they carried the dying man to Port of Spain to draw it himself, but he was so very ill they would not pay it at the Treasury lest the friends should forcibly put him out of the way. The man was then carried to the Hospital and died there. The friends and executor could not make any progress in their business. I gave them a letter to Rev. Geo. Brodie who kindly assisted them and they have now received the money and ornaments of the deceased and a title to his real estate. They seem very grateful to both of us, for they think that but for us they would not have got the money.

First Fruits.

Doubtless the buoyant hope with which the missionary set out took on by degrees, during the first three years, an aspect rather of patient faith. Even in the first year we can detect expectation moderated and faith coming to the rescue of hope.

1868. Whatever be the result of our Mission there is, no doubt, an urgent call for the attempt. Eight hundred new labourers have arrived since we came here, and as many more are expected before the end of the year. . . . It cannot be the will of God that they should come here in thousands to sink into a lower depth of sin. . . . Something can surely be done to save the children ! And if, as people here say, little is to be made of the grown-up people, still we ought to hope in God, who by His Spirit can do great things for us and make us glad. . . . I feel that our duty is to go forward and, leaving results to God, to labour as diligently and suffer our trials as patiently as we can, and perhaps in seven or ten years those who live so long may see the green blade or growing corn, or, perhaps, in places the ripening harvest.

1869. Results are least apparent in connection with the public services. It is true that among those attending these services more correct notions of God and duty are coming to be entertained, and that often there is exhibited an interest in the Saviour's love and mercy. But none have come forward to give up their system of error, and while we see a certain restraining influence to some extent at work, we cannot see that any have been constrained by Divine grace to turn heartily from their wicked ways.

Among those under instruction in and around the school apart from advance in knowledge the only results apparent were "marked progress in good behaviour—less heathenish conduct and language."

1870. And what shall I say of results ? To the eye of sense they are nothing or almost nothing. A few scratches on the surface of a field—some boys taught to read, a number of people taught to question and doubt—a few ready to accept a new avatar (or incarnation), somewhat different and somewhat better than the old. . . . The labour of three years, to the eye of sense, may appear all but fruitless. But we count results neither the measure of our duty nor the source of our comfort. Our faith is in God, and this, with honest labour, is our pledge of future results. . . . and even should manifest results tarry we are prepared to labour on in the same measure and spirit.

1871 was to mark the date of the first ingathering. It was but two months after the above was penned that the following entry was made :

Feb. 26, 1871. Sabbath. Morning at The Lothians ; a good class ; baptized six, first-fruits of a long season of husbandry. Last week I supplied fifteen Gospels as text-books for the class, each lad to own his Gospel when he is able to read it to my satisfaction. Nearly half of the class will be able to do this in a week or two.

On the thirtieth of July, 1871, two high caste Hindoo priests, of distinguished Oriental scholarship, each destined to a career of eminent usefulness, were baptized in the Iere chapel.

Annajee and Balaram

Aug. 7, 1871. For some time I have had five candidates for baptism under instruction at or near Iere. One of them will require a good deal of instruction yet. Two of them are Brahmans, named respectively Annajee and Balaram, the former twenty-eight years of age, the latter twenty-four. The first time I saw them I invited them to come and see me and my books, which they did, but they opposed with considerable determination some of the Christian doctrines. I gave them

the Gospel of Matthew in Hindi, which they speak and read well, asking them to read it, and come back and tell me what they thought of it. In due time Annajee returned (Balaram was sick in the estate hospital), and I was very much pleased with his answers. . . . He closed the interview by asking to be received as an applicant for baptism. I told him to wait, to read and consider and count the cost fully, and sent him away with the Gospel of John ; they returned in two weeks. The story of the Word made flesh and much more they had well mastered, and both urged that I should receive and train them for baptism. I accordingly did so. Other parts of the Scriptures were diligently studied, including the Epistle to the Romans, of which the part that seemed to affect them most was the 8th chapter from the 28th verse to the end. Genesis was next gone over, the commandments and baptism. On the last Sabbath of July these two were baptized—Joseph Annajee and Benjamin Balaram. They came to Trinidad by the same ship, were sent to the same estate, have roomed together ever since, and were baptized the same day, and just before their baptism they read the story of Joseph and his brethren. I have therefore named them after the sons of Rachael. Annajee is the elder and best taught ; he reads and speaks English very well. Before his baptism I had arranged with the proprietor of his estate and with the Government to have him transferred to me. The Government very kindly offered to forego all further fees, and on paying the estate * for lost time, he became indentured to me a week ago. He is now teacher of the Palmyra school. Balaram has to remain on the estate and complete his term of labour ; he will spend his Sabbaths with Annajee and attend Sabbath school and church. A year ago these men were initiating disciples into the Hindu faith ; Annajee gave up his book to me which I will keep as a trophy. It is Sanskrit, with explanation in the vernacular of Bombay, and has a frontispiece—Arjune and Krishna with chariots and horses.

Aug., 1871. Baptized John Kanyapa and Margaret Terude Kanyapa. They were Madras Indians. I first married them. Their marriage was only a matter of form to obtain legal recognition in Trinidad, for they were married in Madras according to the custom of their country when young and have lived together ever since. The man can read Tamil very well. . . . I instructed him in English, which he understands pretty well, for I do not speak any of the languages of Southern India.

*\$22.40.

...His wife's English is not good ; she has been principally taught by him.

From this time there were never wanting enquirers and candidates for baptism. Letters and reports took on a more hopeful and expectant tone.

One whose name will appear frequently on our pages was an enquirer at this date. His name was Bhukhan ; we have his early story told by himself.

"I am a native of India, born in 1856 ; my father's name was Devie ; his caste was Lohar or blacksmith. When I was about seven years of age my father sent me to school to learn to read Hindi. I learned also some arithmetic and some geography, in Hindi language. When my father died I thought 'I will leave this country and go to some other country to see what I can do.' I left my home and went to Benares where I met with a man who said to me, 'Can you read and write ?' I told him 'Yes' ; then he asked, 'Would you like to go to Calcutta ? You can get a good situation there.' I said, 'I will go.' He took me to the Emigration Agent who said, 'It is not to Calcutta we want you to go, but to Trinidad.' Then he showed me printed rules about the work I would have to do there. I consented to go ; he took me before the magistrate to sign an agreement and register my name. I was sent with about 150 men and women to the Calcutta depot where we stayed three days... Then they put us all on board the 'Syria'—450 people. Three months and twelve days after we reached Trinidad. I felt like a homeless child—sad and hopeless for this world and the next. I was sent to a sugar estate called Ben Lomond, under indenture for five years. There I met a man whose name was Balaram. He was the only one who could read and write on the estate. I asked him if he had any Hindi books. He

said, 'Yes, I got some from an Indian minister who lives at Iere Village.' The following Sunday we went with many others to Iere Village. We met the minister ; he could read and speak Hindi ; he told me his name was Rev. John Morton. When service was finished he came to us and said kindly, 'Who can read Hindi ?' Then Balaram told him I could read and he gave me some books. From that time I used to attend his church."

The grand event of 1870 was the arrival of the second missionary. On Monday, Nov. 7, Rev. Kenneth James Grant, with Mrs. Grant and their little boy, Geddes, sailed for Trinidad *via* St. Thomas, by the Bermuda monthly boat, reaching San Fernando, Nov. 22. They were joyfully received and located in San Fernando. The United Presbyterian manse being about to become vacant by the retirement of Mr. Lambert it was offered for Mr. Grant's use, a privilege in return for which both missionaries agreed to give service to the congregation.

In closing this period I feel constrained to again refer to the kind feeling and generous gifts that did so much for our work in those earliest days. The list of friends and contributors would be too long, and any account of the kindness, encouragement, and help received from the day of our landing in Trinidad too voluminous to be entered here ; but names are well remembered by us, and the kind deeds will never be forgotten ; their fruit is written in large letters in the success of the Canadian Mission. At the end of the first year Mr. Morton writes :

People here have shown us much kindness and taken a lively interest in our work. The Governor's lady visited us when guest at a neighbouring estate and His Excellency sent a cheque for a hundred dollars [the first among many from Government House]. We are much indebted to Mr. Lambert and his spirited little congregation. A number of the donations received were altogether unsolicited ; others were drawn out

by the suggestion of Mr. Lambert that friends of the Indians should encourage the Church of the Lower Provinces in some such way. All Protestant denominations gave and there are several Roman Catholics on the list.

In April, 1871, the Foreign Mission Board "agreed to express satisfaction at the progress of the Mission...and gratification at the liberality of the contributors..."

All unknown to ourselves the period of residence at Iere Village was drawing to a close. A few items of varied interest, gathered from private letters, remain to be inserted here.

Of the Doorstep Three

They were children of Kunjah, whose little home is seen in the memory picture of the Iere Village premises. As the missionary led them to his own doorstep to teach them a, b, c he was all unaware that he was marking the birthday of many schools and even of colleges that should, by the blessing of God, become centres of light and leading. It was the twenty-third of March, 1868. Doman marched along in front as any Indian boy would be likely to do. Poor little Doman ! It was not long till he had left the paths of learning to earn a few cents by working on Malgretout Estate. Here he fell from a cane-cart and died of lock-jaw, caused by injuries to the head. Forty-eight years have passed, but I can still see his slight brown form stretched unconscious on a low cot. The cot is framed of rough wood filled in with the strands of rope—just such a bed as would have been used to carry him sick to Jesus. The one small window, of board, is tightly closed ; outside is the blaze of a tropical sun ; inside the shadow of a great darkness ; the sobbing mother kneels ; she is entreating the missionary to save her only son.

her Doman ; but the next evening they wound him in yards of the whitest of cloth, and carried him out and buried him.

His two small sisters Mongeree, and Sebertee, were taught by myself with our own little Agnes, they being about five and seven years old. Not very long afterwards a great commotion was aroused in the breast of the missionary's youthful daughter by the marriage of her class-mate. With flushed cheeks and flashing eyes she rushed into the house saying, "Mamma, mamma, Mongeree is married and I am not married yet !" In the same breath she suggested the name of a gentleman who she felt sure would be willing to act in the ceremony ; he was an elder in our former congregation at Bridgewater. I assured her that she would have to live four times her five years before her wedding breakfast could be prepared.

We lost sight of the little brides and heard nothing of them for forty-two years when the Convener of the Foreign Mission Committee was with us for the celebration of Dr. Morton's Jubilee. Far away in the woods of the Southern Quarter it was Mr. McOdrum's fortune to come upon one of the sisters, now a great grand-mother, who still recalled with pride her reading lessons "with Miss Agnes." Though not a Christian she was careful to have the youth of her family trained in the Canadian Mission school.

Drought

The year 1869 is still recalled as one of drought and fires. With a rainfall of 70 inches, but no streams and no effective means of conserving the supply from the clouds, the district around San Fernando was always subject to drought. Each

estate had its pond near the mill ; the little homes contented themselves with a bamboo stem for a spout and a pork-barrel for a reservoir. At the mission house the yearly supply was expected from the clouds *via* the chapel roof, to be kept under lock and key in an iron receptacle called a copper, made for boiling cane-juice at the mill, and holding four hundred gallons.*

S.E.M.—March 15, 1869. The estates are all hard at work making sugar, but some of them will be obliged to leave part of their crop on the ground for want of water for the engine. Those who can cart it are doing so, but some cannot even do that. Some are buying water for their cattle and carting salt water for their engines. Many of the people of this village carry their water two miles.

S.E.M.—San Fernando, May 20. We have not had ten minutes rain [since Christmas—more than five months]. People do not know sometimes where to get a drink of water ; those who can afford it bring it in puncheons from Port of Spain. A few small springs, more leaks of water, are the sole dependence of Iere Village. They sit round with their buckets and calabashes, and as the water gathers each dips a calabash in turn till his bucket is full, and when they get it it is so bad that the wonder is there is not more sickness. [Quite a little could be gathered from the dew falling on a galvanized iron roof ; this was for a time our sole dependence for drinking.]

Great drought is almost certain to be followed by sickness. During a stay at Gasparillo, where we had gone for my health, I write to a friend:

S.E.M.—Oct., 1869. We have passed through a most unhealthy season. Yellow fever and typhoid have carried off a great many, though through the skilful treatment adopted by many of the physicians a surprising number have recovered, even after repeated attacks of black vomit.

I remember that muriatic acid baths were considered very effective at the time.

*See sketch of premises, opposite page 40.

Ill Health and Removal

The present section might have remained unwritten, but that it falls in the direct line of our narrative to show how we were beaten in the struggle with malarial fever, and forced to leave the spot as a place of residence, at which with our own hands we had planted the standard for our Church.

Aug. 5, 1868. I have had a little seasoning to the climate in the shape of an attack of fever which prevented me from doing anything for nearly a fortnight, and a second attack which lasted only for a day.

From this early date Mr. Morton suffered from frequent attacks of intermittent fever, which at times, we noticed, came on with the new and the full moon. The strong medicine necessary to throw them off was injurious to the system. Notwithstanding, he had long intervals of good health, helped by the frequent change of air that attended his work.

The moon did not seem to pay any attention to Agnes ; during the whole period of our residence she was subject to attack. Again and again I was obliged to remove to San Fernando with her to be nearer a doctor, and also for the change of air which always afforded relief. There we stayed sometimes with friends, but more frequently took up house-keeping in Mr. Lambert's manse, his family being in Scotland and Mr. Grant not yet arrived.

Agnes had occasional attacks of a more dangerous type. I well remember how one evening she began to see birds and butterflies about the bed. When they changed to snakes and scorpions we sent through a sea of mud for the District Medical Officer who, however, could not attend. All night long we were

kept busy carrying her from room to room as she begged in agony : "Take me to the hall, mamma, there are none there." We tried keeping her eyes on the lamp, or on a white sheet which we wrapped about her, but still they crawled and still she shrieked. When daylight and the doctor appeared the fever had left her ; the child was smiling and comfortable, and we felt as if it had all been but a bad dream.

Mr. Morton and Agnes, however, had intervals of good health when they appeared to be as well as in Canada, but without any outward signs of fever, I suffered from continuous weak health, which the doctors attributed to malaria. In November, 1868, I had a very dangerous attack.

Dec. 5, 1868. I feel very well to-day considering that I have had fever twice this week. Mrs. Morton has been ill for more than three weeks. She was not very well for some weeks and then had an attack of fever and ague that completely prostrated her. On Sunday she was for hours with difficulty kept from fainting; the following days until Thursday she had a daily ill-turn. . . . Sometimes the fever came on twice in the day, sometimes only once. Change is the only remedy, so we got a carriage, fitted up a bed in it and a gentleman from a neighbouring estate* carried her in his arms and laid her in it. His wife kindly accompanied her and in three quarters of an hour she was safe in Mr. Lambert's manse, San Fernando. . . . She is now able to sit up a good part of the day.

Mr. Morton might have added that the reason he did not carry his wife himself was that he was worn down with fever at the time ; nor does he tell of a night at Iere Village when I lay with my head in a basin of melting ice, and he in a stupor from fever, not able to change it for me—we two alone in the house, for the lovely Rosanna before mentioned understood a drum-dance better than anything else and not expecting Mr. Morton to be ill I had allowed her to go home as usual at night.

*Mr. John Dickson, of Ben Lomond Estate.

After a week in bed in San Fernando, twenty-eight days in all, it was still some time before I could walk without assistance. Mr. Lambert said he had "never seen any one go so far and come back." We were then advised to go to the sea-shore and offered the use of a little thatched house at Pointe à Pierre. There I improved rapidly, but on the day of our return, while in the small row-boat, Mr. Morton and Rosanna's successor, Jane by name, both took fever and we had to spend another week in San Fernando till all were well enough to face Iere Village again. I write, "I had the advice of two doctors ; everybody was exceedingly kind, and we found great reason to thank God for raising up friends for us in this foreign land."

Not long after this date the medical officer of our district advised my husband to take me back to Canada, adding that I would probably never enjoy health in Trinidad, but to Iere Village we had been sent and there would stay unless absolutely compelled to leave it.

In 1870 our first son* made his advent at the mission house, and was baptized by Mr. Lambert in the now further delapidated chapel. His reception was not all that might have been desired. He was good to look upon, and loved goat's milk, but he afforded a new mark for the fever. I find from letters that we moved to San Fernando in September of that year for my health, and in November for baby Arthur. Such frequent removes were a hardship in themselves and a hindrance to the work.

S.E.M.—Sept. 5th, 1870. Since you heard from me we have had a great many [small] troubles. We were in the San Fernando manse for change of air ; the servant of the house was cooking for us, but she got stubborn and would do nothing, so the nurse had to cook. I was very poorly and fainted [from fever] two days in succession. I thought anything would be

*Now Professor of History in the University of Saskatchewan.

preferable to that state of things for I was not able to take care of baby Arthur, so we returned to Iere Village and tumbled into a damp and not very clean house. And such a time as we had getting there ! We were heavily laden and the road was execrable ; the carriage broke down, and a tremendous shower came down in our faces when we were a mile from home. We had to turn the carriage [to stand with its back to the storm]. I was so much afraid that the children would get cold. The nurse and baggage came up on a truck ; they got one wheel in a mud hole ; the woman was thrown off and a good deal bruised. She had a basin on her lap with a fine little dog which we valued very much ; the basin was shattered and poor puppy disappeared, never to be seen again. Before we had been home a week, Mr. Morton and baby both took sick at once ; for four days the fever did not intermit at all, which always makes people uneasy here. Mrs. Alston came up and helped me to nurse them. Since that some person came into the house at night and stole his watch, and my best brooch : two days after Selal stole three shillings out of my purse ; baby was very sick for a time. Is not that a list of calamities ? Still, we have survived....

[Two months later] Nov. 7th. You will learn that I have been poorly. Mr. Morton is positive about sending me home next summer, but I am just as sure that I would never consent to go without him, and he could not go soon. It is pretty healthy here now ; yellow fever has been confined to the fowls, which have been everywhere dying suddenly. When opened, their livers and intestines present every symptom of yellow fever.... I don't think I shall ever settle down in one place in this world. At present my tent is pitched in San Fernando ; I don't know how long I shall stay here nor where I shall remove next [in search of health].

S.E.M.—Dec. 5. I am returning to Iere this week. Baby has had fever again. Mr. and Mrs. Grant have arrived and are staying with us in Mr. Lambert's house.

Mrs. Grant said she had never seen such a sick-looking baby [as my little Arthur] as he lay on my lap, limp from fever, while I cooled his head with linen dipped in water.

Through all the sickness I can honestly say that we had never had a thought but that we should in time become acclimatized to the adverse influences ; these, however, had been increased by the setting up of a distillery opposite our bedroom window,

which was probably quite as mischievous as the burial ground at our back door. The fumes from the lees of the distillery hung heavily in the still morning air, often awakening us from sleep. It was not, however, till 1871, after I had been carried out of the house for the second time, that we saw it to be in the line of our highest duty to remove permanently.

Jan 7, 1871. Saturday. A busy week ; and much hard work ; weather excessively rainy.

Jan. 12th. Visited Cupar Grange, Jordan Hill, Petit Morne, home at dark ; prayer meeting at 7 p.m.

Jan 15th. Not well in evening—fever.

Jan. 16th. Took fever in the steamer coming from Port of Spain.

Jan. 17th. Went out among the villagers in the afternoon. Took fever in the evening.

Jan. 18th. Fever in the evening.

Jan. 21st. Baby very ill with fever ; a week of much fever ; both children, self, Soodeen and cook have had it.

Entries of this kind are frequent, leading up to the date of my second critical illness from malarial fever and our permanent removal from the spot that for three and a half years we had called home.

June 15th. Thursday. Mrs. Morton has fever very hot and severe.

June 18th. Sunday. Mrs. Morton so ill that I was not able to go out in the morning.

June 20th. Tuesday. Mrs. Morton very ill ; cannot leave her to go to Couva.

June 21st. Wednesday. Got a waggon and made a bed in it* and took Mrs. Morton to San Fernando [to Mr. Grant's].

22nd. Thursday. Trying to get a house ; may succeed in getting the Baptist Mission House.

June 23rd. Friday. Secured the Baptist Mission House and arranged for carts to remove furniture from Iere to-morrow.

June 24th. Saturday. Furniture arrived ; set the house in order and carried Mrs. Morton over [across the street from Mr. Grant's].

June 25th. Sunday. 5 services. Very tired.

*Mr. Morton carried me to it.

June 26th. Monday. Packing at Iere—twice drenched.
 June 27th. Tuesday. Finished removing from Iere.
 Again twice wet.
 June 29. Mrs. Morton very poorly ; do not leave her.
 July 5th. Wednesday. Mrs. Morton very ill ; could not leave her.
 July 7th. Friday. Mrs. Morton still very ill.
 July 8th. Saturday. Mrs. Morton too ill to be left , could not therefore go to The Lothians to-day.
 [Eleven days later] "Took Mrs. Morton to Port of Spain for her health."

By this time even the patient reader will be almost as weary of Iere Village fever as we were and will be relieved to hear that in due time we all recovered from the results of it. Medical advice forbade our return to the spot ; friends considered it impossible ; so we resolved to remain, at least for a time in San Fernando.

Fortunately in leaving the village as a residence there was involved no question of giving up any part of the work, which was continuing its hopeful aspect.

Though living in San Fernando, I keep up all my meetings as before. So far as the Penal Settlement and Couva, the Hospital here, and assisting in the supply of Mr. Lambert's congregation are concerned, it is more convenient residing in San Fernando. For Palmyra, it is equally convenient, but for the rest of my field I have more travelling. Fifteen inches of rain fell in July and the mud is quite indescribable, but I have not missed a meeting on account of the weather. In the wet season the people have more leisure. I feel thankful that the last dry season I fairly pushed the language out of my way, and that I can now give all my time to work. Mrs. Morton's health is improving. My own is good and it is pleasant to gather the first fruits.

Very shortly after the above was written we find :

Tuesday, Aug. 8. Resting and consulting [with Mr. Grant].

Thursday, Aug. 10. Further consultations.

Aug. 24. Had a reading of Mr. Grant's proposal.

Aug. 25. Wrote a reply to Mr. Grant's proposal agreeing to it.

Sept. 6. Wednesday. Letter writing for mail. Proposal of Collegiate Charge to Foreign Mission Board.

The report of Foreign Mission Board, 1872, says "...an invitation [was] addressed to Mr. Morton by Mr. Grant, after much thought and prayer, that, provided the Board should approve, Mr. Morton should continue to reside in San Fernando, and that this town, to a greater extent, should become a centre from which mission work might be prosecuted among the East Indians to greater advantage. The proposal commended itself to the judgment of Mr. Morton, who had always regarded San Fernando as the proper headquarters for working that part of the Island. Without, however, deciding anything, the brethren referred the matter to the Board for advice.... The following message was transmitted to the missionaries: 'After consideration the Board agreed to the proposed arrangements as a temporary measure, but required further information before deciding on any permanent change in the location of the missionaries.' With this answer both missionaries were perfectly satisfied, and with the help of God have wrought together during the year.... not only in the same work, but locally to a much greater extent than was anticipated or arranged and God has blessed the work of their hands, and the counsels of their hearts."

An extract from the Minutes of the Board, dated May 7th, 1872, states that Messrs. Morton and Grant report "that they thought it their duty at present to continue their work together"—"no permanent arrangement asked for."

The Collegiate Charge proved a happy and advantageous arrangement ; it continued till January, 1875, three and a half years.

SAN FERNANDO

CHAPTER IV.

SAN FERNANDO

August, 1871—July, 1876

I.—COLLEGIATE CHARGE

August, 1871—December, 1874

I have but few notes and but dim memories of the months succeeding my illness. I well remember being pillowed in a rocking chair watching fat rats gliding along the unpainted rafters of the Baptist Mission House, and feeling that if by any accident the chair should receive a jar, life would snuff out like a candle. Succeeding months of weakness were turned to me for good ; I was enabled to spend long and delightful hours in earnest study of the language.

The rightful occupant of the Baptist Mission House, however, was returning to claim it, and it seemed probable that at an early date a successor to Mr. Lambert would require the manse, so that both missionaries had sooner or later to be provided with

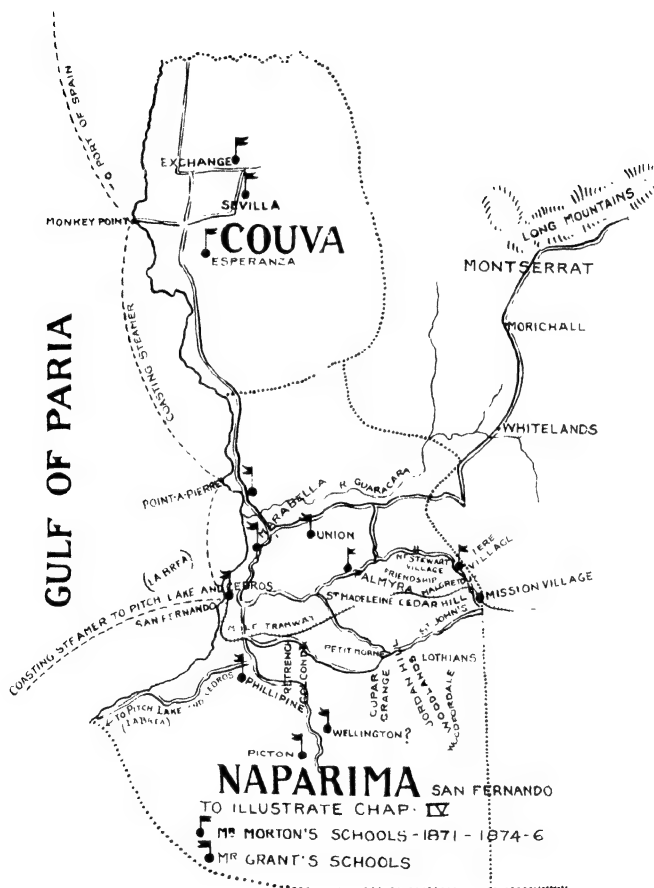
shelter ; but how ? A joint letter to the Board shows that they united in purchasing on their own authority house property, No. 62 Coffee Street, San Fernando, adjoining the lot agreed upon and purchased as a site for the first East Indian church. This, in time, they repaired and improved, but "while the amount asked for from Nova Scotia for the new church was not made up, we did not like to bring the question of taking over the house from us before your Board."

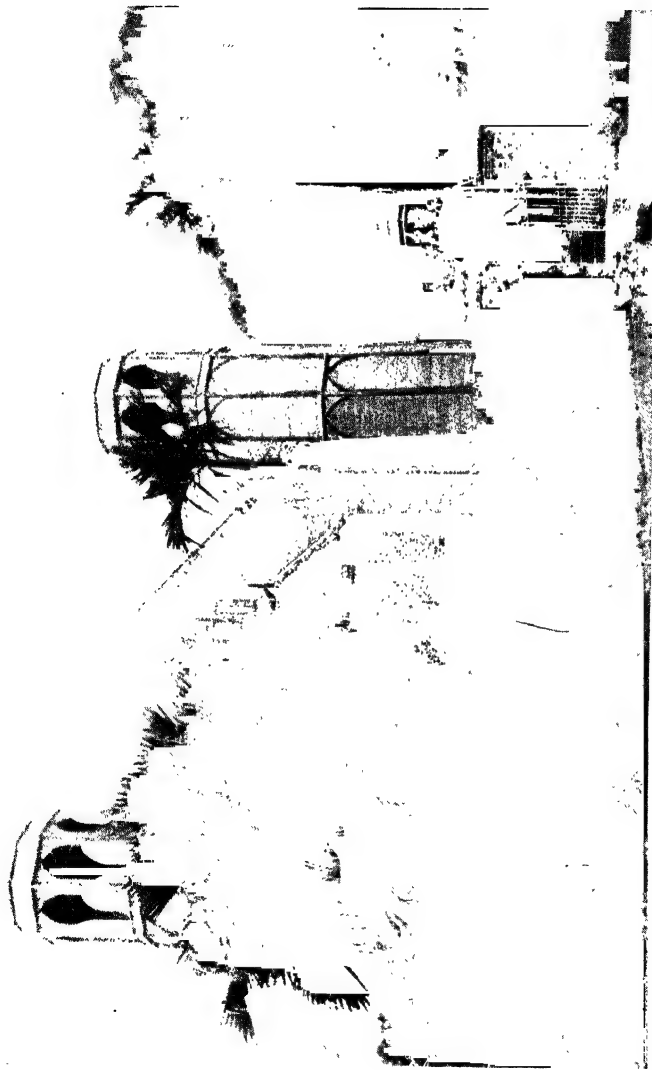
On the 22nd of August, 1872, the property was taken over at cost, viz. \$1,412.63.

The place had been vacant for some time and presented a rather delapidated appearance, though partly hidden from view by the veil of green tangle kindly Nature has always at her disposal in the tropics. The two lots would certainly have been cutlassed and weeded without the notice sent by the Sanitary Inspector duly requiring it.

Inside we found it to be a case of disputed possession. I have lively recollections of the attic being treated with fumes of sulphur and bucket after bucket filled with bats, dead or unconscious, carried forth to their burial.

We moved in on August 30th, 1871. There was more room than we needed, but later the house was to be repaired and improved so as to accommodate both mission families. In the meantime the roof was leaking badly and there were still some months before the dry season would set in. I was kept busy covering the beds, etc., with umbrellas and wraps in the day time, while at night we pushed them into impossible positions in determined attempts to avoid a midnight bath. There was a pleasant hall in the front of the house in better preservation than the rest. The situation, too, was healthy, and we soon settled down comfortably enough.





SUSAMACHAR---THE FIRST EAST INDIAN CHURCH
(With Modern Gates), San Fernando. Scene of Labours of Rev. Dr. Grant and of Rev. Lal Bihari
to by Geo Adhar, San Fernando

We had been obliged to try for the second time to take joyfully the spoiling of our goods, this time by fresh water. Drenching rains had descended on them in the transit from Iere Village to the Baptist Mission House. When I had so far recovered from ~~my~~ illness as to be able to peep into the room where men folk had huddled promiscuously our few earthly belongings, the sight that met my eye was a memorable one. What water and mildew had spared, the rats had eaten, and what the rats had spared—well, it was not worth much, but it was good enough for No. 62.

In the following April repairs were begun. With great ingenuity and care and a partition of paper covered with osnaburg, the missionaries converted the one house into two homes, where both families lived, I had nearly said comfortably, for two years, that is, until we left on furlough in April, 1874. Mr. Morton describes with something like pride the accommodation secured :

July 9, 1872. The house is now completely roofed with galvanized iron. Each family has a separate half, from front to rear, with separate front and back door. Each has three rooms, a small pantry, a store-room, and what serves for a bathroom. A store room is indispensable here because there are no cellars. The house is raised above ground and, by spending something in excavating, store and bathrooms were secured under the house.

The most inconvenient part of the arrangement is that to pass from Mr. Grant's sitting room to his dining room one has to pass through the bedroom. This is very unsatisfactory and is only just to be tolerated. [A disadvantage on our side was that we had an old mule-stall for a kitchen. No doubt the mule had been fairly comfortable there, but cook and I were not. A suitable shed for two carriages has been erected]. . . . There are three comfortable rooms outside for teachers and servants. . . . The house and church-lots bound from front to rear—in fact, form one lot—roomy, dry, and healthy.

We make no attempt to follow closely the work as it opened up before the missionaries during the period of the Collegiate Charge, but merely indicate important movements at the centre, and then mark the growth in the Iere Village district, which continued as before under Mr. Morton's care.

The general character of the work remained as already described. All time and strength that could be spared from intensive effort at the centre was economized by both missionaries for work on estates and in hospitals, and to such work there was practically no limit.

"Mr. Morton continued his superintendence over the different stations and estates which he formerly and regularly visited. Mr. Grant also continued his work as formerly, but the two brethren had better opportunities for mutual consultation and joint action in their work than previously," and worked together in San Fernando and neighbourhood.

(a) SCHOOLS

The First Government Aided School

In January, 1869, as we have seen, Mr. Morton had proposed to Governor Sir Arthur Gordon a scheme for the education of East Indian children at the expense of the Government, and had received a promise that his plan would be considered.

In his message to the Legislative Council (1869) His Excellency said : "The present system of Education has failed to produce its anticipated fruits. . . . Hardly an Indian child attends any of the Ward Schools, whilst the small number of immigrant children who are now receiving education are almost exclusively to be found in Private schools of the strictest denominational character and uninspected by the State."

The main causes of this failure are, in His Excellency's

opinion, the inefficiency, generally speaking, of the school-masters, the inactivity of the Board of Education, and above all, the absence of any vigorous local supervision over the schools, and the want of any strong and local interest in their success.

The work of the Canadian Church was here outlined for her. With untiring effort her agents would gather in the East Indian children ; her painstaking missionaries would supply "the vigorous local supervision" and the "strong and local interest" which Governor Gordon declared to be necessary to the success of school work in Trinidad.

The first Government-aided Indian school was opened in San Fernando while Mr. Morton was still resident at Iere Village. It was in Mr. Grant's field, his central school, and always his special work, but since it was opened with the co-operation of Mr. Morton it has seemed most fitting to defer mention of it to the present section.

March 22, 1871. More than a year ago a change was made in the school-law by which committees or societies could obtain Government aid for schools started and managed by them, but the religious instruction is to be kept quite separate from the secular, and there is a strict conscience clause. At that time a special committee was appointed to consider what terms should be offered by the Government to parties getting up distinctively Indian schools. By letter and conversation the members of that committee advised with me, but they could not agree among themselves and nothing was done.

A fortnight after Mr. Grant's arrival, being in Port of Spain, I met the chairman of the committee [the Honourable Henry Mitchell, M.D., Ph.D., C.M.G.], who is also the Agent-General of Immigrants. He expressed his conviction that the matter had been ripening, and that a proposal coming from us would probably lead to a practical solution of the question. He called on the Governor [Sir James Robert Longden] along with me, and our views being encouraged by him, a committee of six was formed [including both missionaries] and a petition [for a trial school in San Fernando] forwarded to the Board of Education in due form. As secretary to the committee I had again to go to Port of Spain, and at length a favourable answer was received from the Government.

The amount allowed is one hundred and seventy-five dollars per annum for a teacher, as a fixed sum; five and a half dollars per annum for every child that on examination shows respectable progress—this is called "Result Fees"; and fifty cents per quarter for every child who makes thirty days at school in the quarter—this is called "Capitation Fees."

If the school succeeds this amount will more than meet the salaries of all the teachers by about eighty dollars. The building which we have rented is very large, and is of great service to our work on Sabbath. It will cost us this year—rent and fitting—about two hundred dollars. Of this sum the committee expect to raise about one hundred and twenty, and I have no doubt we will raise it easily enough. Four hours per diem are allowed for secular instruction. Outside of these four hours the Government allows us unlimited freedom in the matter of religious instruction.

The school was opened Feb. 20th, 1871, in the old theatre before spoken of, at the extreme end of Cipero Street; "a locality," writes Mr. Grant on April 18th following, "not at an inconvenient distance from any of the East Indian children in the town, and perhaps the situation that would entice the largest number from the country. We opened with 16; gradually the number increased—70 are now enrolled; the average daily attendance for the past three weeks is 48. The pupils generally are under 15 years of age; 5 are between 20 and 30 years—1 is about 45. Of these 6 are Chinese, 12 Madras, 32 from Eastern and Upper India, speaking the Hindustani or Bengali. Thus we have four different languages spoken by our children in addition to the English, of which all have a smattering. . . . I am present every day, frequently the whole day, and feel much gratified with the progress of the children, and fidelity of the teachers. Mrs. Grant is teaching the girls to sew."

Tuesday, Dec. 12. Went to Port of Spain to see the Governor. He will give to San Fernando School for 1872 the same amount as last year, and £20 for monitors, with two-thirds of expense of building.

Extension of Estate Schools

Writing at a later date of the opening of the San Fernando school, Dr. Morton says :

Two sugar planters were on our Committee and very speedily the planters came to our assistance and estate schools were opened in all directions. At the end of 1873 we reported twelve schools in operation, of which ten were supported wholly by proprietors of estates, one by the Government and one by the Mission.

Of these Palmyra and Jordan Hill with Esperanza, Sevilla, and Exchange were more especially under the care of Mr. Morton* while Mr. Grant's superintendence applied more directly to San Fernando, Marabella, Union, Picton, Wellington, Philippine, and Pointe à Pierre Road.

The amount received monthly from Estates was \$122.66.

The children were of course chiefly beginners. The teachers, though the best we could get, needed to study hard to keep abreast of their work. For five years no additional schools were assisted by Government.

Perhaps it is at this point that we should show the generosity of sugar proprietors, as told by Dr. Morton in "Chapters on the History of Trinidad."

... Previous efforts [of sugar planters for the benefit of their labourers] had failed. They now turned to the two Canadian missionaries and with great liberality offered us school-houses and salaries for teachers. Within a few years some ten Indian schools were thus opened on, or near, estates.

Nearly all these sugar planters have passed away, and it seems becoming that I should place on record the names of those who so generously helped us in the early stages of our work.

First mention should be made of Messrs. William F. Burnley and Gregor Turnbull, who each supported a school and contributed £100 (stg.) per annum toward the salary of our third missionary, Rev. Thomas Christie, M.A.

*Iere School had lately been closed.

The following letter [from Mr. Burnley to Mr. Morton] after forty years, speaks for itself :

"Glasgow, 16th July, 1871. I write you to say that I enter warmly into your views regarding the religious instruction of our coolies, to whom we are so largely indebted for the cultivation of our soil, and that I shall willingly contribute to this purpose £100 per annum. There will be great difficulty in getting a suitable person, my former attempt being worse than a failure. I feel that we, as planters and especially as professing Christianity, are under a deep responsibility toward these poor heathen and that it is a shame on the Colony that next to nothing has been done to lead them to a knowledge of the only Saviour from sin.

Excuse this hurried line, but I wish to take the earliest opportunity of letting you known what I am willing to do."

A similar letter was received from Gregor Turnbull, Esq.

Next comes Mr. John Cumming of Port of Spain, who supported three schools and contributed £50 per annum to the missionary's salary. Then follow John Spiers, Hon. A. P. Marryatt, George Jones, Norman Lamont, James R. Greig, The Colonial Company, Messrs. Tennant, and The Trinidad Estates Company.

The action of these gentlemen more than wiped away the reproach that had been cast upon them as a class, and it carried forward our educational work till it received the recognition of the Government and we had trained teachers who could win Government certificates.

(b) WORK AT THE CENTRE

The Building of the First Church

In a joint letter dated March 21st, 1872, the missionaries write : "On August 24th Mr. Morton commenced to co-operate and on the 26th we obtained the deed of the land for the church." Mr. Grant tells us how the movement was initiated : "About the first of July, in conversation with a few of the more interested Indians, I expressed regret that we had not a church as others to worship in. They

said, 'Why have we not a church?' On replying that want of means was the barrier, one said, 'I will give you \$20,' another 'I will give you \$10,' another '\$5,' till forty-five dollars were promised. Feeling encouraged, I commenced a general canvass, and in nearly every case there was a hearty and, considering all the circumstances, I may add, a liberal response. I then laid the matter before Mr. Morton and he felt as myself that immediate action was necessary."

"The church," writes Mr. Morton, "is to go on, and, if I am able, I will do as much for it as Mr. Grant, whether it is the will of your Board that we be associated here (*i.e.*, in San Fernando) or not." He kept his word; his figures show \$989.03 collected by himself.

Dec. 30, 1871. I have not collected for the Iere Village School this year because we were able to make ends meet and I wished to leave the field clear to collect for the new church.

For the same reason, though the expenditure in repairing the Iere church was heavy, I have not collected for it outside of the Iere congregation, but have called on the neighbouring estates to contribute to the San Fernando church.

The joint letter continues: "Each of us prosecuted with vigour the work of soliciting aid, first from East Indians, subsequently from Europeans and others.... The church is constructed of the best building materials offered in the market here.... Public opinion recognizes it as an ornament to the town.... The main building is 50 feet long.... Running the full length on each side is a gallery.... making the full breadth forty-five feet.... Immediately in front of the galleries on each side is a tower, eight-sided, rising thirty-two feet and capped by a dome.... Episcopalians, as well as Presbyterians, contributed very handsomely, and amongst the highest subscribers are the names of Roman Catholics."

Including \$36.52 in donations from Canada, the whole amount raised was \$2,064, of which East Indians contributed \$787.33.

The Foreign Mission Board, in reporting, says : "That such a building should have been erected and paid for, with the exception of four or five hundred dollars, without drawing a cent from the funds of the Board, is a memorable fact and unquestionably marks an epoch in the history of the Mission."

The new building was opened on July 7th, 1872, and named "Susamachar," or "Gospel" Church.

Mr. Grant writes, July 8th : "As Mr. Morton is engaged in making out a large order for books issued by the 'Christian Vernacular Education Society for India,' it falls to me to report the opening of our new church. . . . It is only two weeks since the large well-toned bell, presented by Gregor Turnbull, Esq., of Glasgow, was landed, and the masonry at the entrance was only finished last week. . . . We feel very thankful indeed to God for the way in which we have been prospered in this work. . . . The very large assembly of people from every grade in society, representing many nations and speaking many languages, was a public declaration of the very deep interest taken in the dedication of the first Christian place of worship erected for the 24,000 Asiatics in this Colony. . . . Mr. Morton opened the service in the Hindustani language, with praise, reading of the Scriptures, and prayer. I then followed briefly in an English service and read the Ten Commandments in the Hindustani. Mr. Morton then followed in an address to the Indians and two or three hymns were sung in their language. . . . I believe many of the English speaking people were impressed with the close attention and reverential demeanour of the Indians. A young man said to me on withdrawing, Why ! did you ever see people so attentive ? I



REV. KENNETH JAMES GRANT, D.D., SAN FERNANDO



MRS. K. J. GRANT

was watching some of them when Mr. Morton was speaking, and they did not even appear to wink.' . . . We feel that our mission is in a hopeful way."

Sunday, July 7th. New church opened ; a fine class present from Iere. House crowded, East Indians, Sahibs, and Creoles ; collection almost seventy dollars.

The first baptism in Susamachar Church was that of Mr. Grant's early and now widely known convert, Lal Bihari, soon after the opening. "Very solemn service," writes Mr. Morton.

In a little less than a year Mr. Grant established an English service. In reporting for 1873, he says : "During the year we have watched the growing interest of our school boys with pleasure, and in the month of July arranged an additional service for their benefit. Several of them are Madras, some are Chinese, and have no knowledge of Hindustani, but speak English pretty well, and even the Calcutta children show a preference for the English. This service is at one o'clock, and is attended by about twenty-five young people. This we regard as a nucleus of an English-speaking congregation. Of the two o'clock service, Mr. Morton will speak more fully."

Mr. Morton says:

Since the opening of the new church in San Fernando I have taken part in the [Hindi] service there at two o'clock, conversed with enquirers immediately afterwards, and often held my fourth service toward evening on some estate.

The attendance is reported as averaging "from fifty to sixty Hindus, with a sprinkling of Chinese."

The Missionaries as Teachers

The Report of the Foreign Mission Board, 1872, speaks of "a most important work in the instruction

of youth going on during the past year under direction and superintendence of the missionaries."

To secure a continuance and extension of such a work it was necessary that all helpers already employed, together with individuals who might become helpers, should be taught singly or in groups, whenever opportunity offered.

School examinations over [for 1871], Soodeen, Annajee and Thomas W. Cockey came to San Fernando and joined Aziz Ahmed, Thos. Vishnoo, Lal Bihari and some other young men in study, and for ten days I became the teacher of a Normal school for some hours daily. Some may ask what are the teachers studying? The special subjects were: *Soodeen*—Grammar; Algebra, Simple Rules; Analysis, Complex Sentences; Arithmetic, well advanced; and English History.

Mr. Morton gives an extended list, showing that each was studying according to his ability and knowledge of English. No entries are more frequent than such as the following: "Study with Soodeen," "Teaching Thomas, Aziz, and Annajee," "Teaching the teachers," "Gave Juraman and Kantoo a good lesson."

In the dining room of each family several evenings in the week were thus occupied. Some of the scholars were men and lads learning to read. Here the missionaries' wives gave all the help they could.

Mr. Grant speaks thus of Isaac Ramdeen, his first-fruits in the San Fernando school: "He is twenty years of age, a kind, intelligent, well-behaved young man, reads the English Scriptures with some freedom, has correct views of the way of salvation. . . . Thus we are gradually gathering around us a band of young men whose hearts the Lord hath touched, in whom we have a growing confidence, and who give cheering promise of usefulness among their countrymen."

Sabbath School was held from 8 a.m. to 9.45. This was Mr. Grant's special department and encouraging from the first. The attendance soon grew to between seventy and eighty. We have not been able to secure exact figures for baptisms and communicants. There was but one Communion Roll. It seems to have numbered about twenty for the whole district.

In reporting for 1873, Mr. Grant was able to say : "The Lord has crowned the year with goodness. A measure of success has attended every department of our work and for this we feel very thankful. . . . Let me remind your Board that all the baptisms in our respective districts took place in the San Fernando church and that the fruit indicated is a joint property which we gather up and humbly and thankfully place at the feet of Jesus."

The First Native Evangelists

[To Rev. Geo. Patterson, Green Hill, Nova Scotia.]

Jan. 17th, 1874. I believe we can truly say "the harvest is plenteous but the labourers are few" ; there is a great deal to be done. Our days and weeks are too short to overtake what lies awaiting our hand. Much of the work is of such a nature that no strength of body or willingness of mind can get through with a large amount of it. In the district in which Iere Village is situated there are, say, sixteen estates and four villages ; there are more, but these lie most convenient. In the San Fernando district there are over twenty estates, half a dozen villages, and the town of San Fernando. To visit all these estates and preach the Word to those who are willing to listen, and to do this as it ought to be done, is more than we can do. Now we believe that we are not called upon either to kill ourselves or to leave the work undone. We have young men who can speak the language of the people and in whom we have confidence and I believe the time has come to call some of these to the front.

In a joint letter to the Foreign Mission Board, dated Jan. 20th, the two missionaries "beg very

respectfully to represent that we think the time has come when the Church should authorize the appointment of two native catechists, and guarantee their support. We have two men whom we believe to be reliable who might be employed in this work at once (Soodeen and Lal Bihari). They would be located, one in the San Fernando district, and the other in the centre of Iere district, under the immediate supervision of your missionaries." "The Board agreed to authorize... the appointment of the two young men named as native Evangelists."

The following account of Mr. Grant's early convert, Lal Bihari, is combined from the *Presbyterian Record* and *The Canadian Presbyterian Mission, Trinidad, 1911* :

Lal Bihari was born in Arrah, India, in 1851, and is of the Kshatriya or military caste. His father was in good circumstances and, valuing education, he placed his boy early in school and had him carefully instructed by a pundit in the Brahminical faith.

At the age of sixteen and shortly after his father's death, witnessing the oppression of the Chamars and others of low caste by a relation who had the management of their fields, he loathed home life.

His heart craved, too, for something that he had not yet found, but which he was assured he would get if he could only visit sacred places and hear the words of pundits that excel in wisdom. At that time, too, there was a special reason for visiting Benares; an eclipse of the sun was expected, and to bathe in the Ganges at that holy city at the time of the eclipse would be to secure merit equal to the presentation of 1,000 cows. He set out from home in high hopes. On nearing Benares he and a few pilgrims were met by a Brahman, who offered to be their guide and who pressed his services upon them. His companion persistently refused to accept him, yet he followed them, hoping to receive something.

At the Ganges they were preparing to go into the sacred river, where thousands were already bathing. His companion for a moment laid down his brazen cup ; it was seized by the Brahman, who plunged into the river, swam under the surface and emerged amid the throng, but was never discovered by the Babu or his companion. This early experience of the holy city, and at the hands of a Brahman, was not in keeping with his yearnings. From a deep well, sacredly guarded, he drank, rather tasted, the fetid waters which, however represented, did not prove to him to be the waters of life. After tarrying for many days and still sick at heart, he met an agent of the emigration house in Calcutta, recruiting for Trinidad. He was persuaded to sign, and near the close of 1867 he arrived in Trinidad. Three years later he heard, for the first time, the message of life from our missionary, Mr. Grant. A year later he removed to San Fernando, and while doing a small provision business became a diligent enquirer. Frequently, Nicodemus like, he might be seen by night entering the mission premises by a back path to learn the way of salvation and light. . . . Religious tracts, imported from India, were accepted and eagerly devoured. Some that were given on loan were copied verbatim and returned. The true light gradually dawned upon his mind, and within a year he expressed his astonishment at God's method of saving the sinner and his belief that salvation could be obtained in no other way. Whilst making this confession privately, for months he declared that it was impossible for him openly to avow himself a follower of Jesus Christ. After his baptism, though earning his bread in secular work, he immediately began to tell his countrymen of the pearl of great price that he had found, and the beauty and excellence of that pearl he exhibited in a devout and consistent life. It may be safely asserted that the

missionary and the convert spent a portion of each day in the study of the Word of God. His clear conception of the plan of salvation was simply marvellous and daily he sought to unfold it to his countrymen.

We last saw Charles Clarence Soodeen teaching and preaching among the rich canes and unlovely mud flats of Couva. Here his young wife passed away and his own health suffered, so that it was thought wise to remove him to San Fernando. As an evangelist, Soodeen assisted Mr. Morton, while Lal Bihari worked with Mr. Grant. In August, 1875,* both young men were chosen and ordained to the eldership of Susamachar congregation. As the first East Indian elders, it was a memorable occasion. The Lord's Supper was dispensed and twenty-one Asiatics partook of the Sacrament.

It is worthy of remark that these two Christian gentlemen attained to the highest eminence in the native church and were spared to survive all other of the early helpers ; Rev. Lal Bihari passed away in 1915 ; Mr. Soodeen is with us still.

The First Hymn Book

In 1872 Mr. Morton began to be much engaged in translating and preparing hymns, with a view to printing a small collection for the use of our worshipping people. This work was not allowed to interfere with his daily duties ; he notes :

May 9th. Papering house [No. 62] and hymn work ; very weary.

May 16th. Preparing hymns for press and measuring painter's work [in church]—461 yards at 15 cents.

May 17th. Preparing hymns ; visiting among San Fernando Indians.

*After the Collegiate Charge had come to a close.

May 25th. Finished and mailed 30 hymns to be printed in Halifax.

The little book was printed with care and accuracy in the Hindustani language, employing the Roman character. Many of the hymns had been obtained in imperfect form or even in fragments from the mouths of Indians who had learned them in India, and were completed and corrected by Mr. Morton with the help of Thomas Walter Cockey, then teacher at Iere Village. Five hundred copies were printed in Halifax and welcomed joyfully by both adults and children.

The First Books from India

It had been early argued as one of the advantages of a mission to Trinidad, that a good translation of the Bible, and other religious literature, could be supplied from India. The time had arrived when these were needed.

August, 1871. So far as I know there is but one complete copy of the Hindi Scriptures in Trinidad, and that is my own. We have been getting parts of the Scriptures from England, but could not obtain anything like an adequate supply. I therefore wrote Dr. Duff, enclosing a somewhat long list of what was presently required. I had a very kind letter in reply.

I also sent to Col. Gordon, Secretary of the Church Vernacular Education Society for India, for a supply of the Society's books for our schools. We hope shortly to receive them by Immigrant ships. The supply ordered now will not likely cost less than £20 stg.

Jan. 29th, 1872. Two weeks ago we received by Immigrant ship a box of books, the first direct from Calcutta. You can scarcely imagine with what anxiety we waited for these books, and every week East Indians were asking for them. We rejoiced over the box as over great treasures, while Bibles, complete and in parts, and excellent tracts and catechisms, were brought forth to the light. The Indians soon bought \$24 of them.

(c) IERE VILLAGE AND NEIGHBOURHOOD

The question which seems to be coming home to some of the Indians of this village is, "What books are to be received as the word of God?" I have shown them that the fables commonly read among them are quite contrary to their early Shastras. This they are obliged to admit; both cannot be reliable, and doubts and questions are thus awakened. They are no deists; I have never met an East Indian who doubted that God had revealed His will to us by inspired men, by incarnations of deity, or by deotas, but some have given up the defence of much that was till lately considered sacred.

Jan. 23, 1872. Kantoo and Juramen, two young men who attend school, are well instructed in the Christian faith, and avow both to us and to their countrymen their cordial acceptance of it; they desire some delay in baptism on account of the opposition of their wives. Kantoo used to object to much that he was taught. Indeed, at first, we had prudently to keep back much lest we should drive him away. As his mind expanded he became more courageous in looking at the whole subject of religion. Very slowly was he led on—not at all like Annajee. With the twofold object of improving him in reading Hindi and getting him to weigh the claims of Hinduism and Christianity, I read with him a tract entitled "Dharm Tula"—"Religion Weighed." The influence of this tract on his mind was excellent. One passage strikingly illustrates the folly of idol worship by picturing a child making an image of clay and calling it his father, and the indignation of the father at this. Another passage compares a man seeking to know the way of life with certainty from the Puranas, to a man asking the road to Calcutta and told by one, it is south; by another, it is north; and by another, no, they are deceiving you, it is southwest.

Over such passages Kantoo laughed immoderately, and laughed away his respect for Hinduism. When we had finished reading it he begged me to let him take a copy home as he wished to read it again by himself and get all the meaning out of it. Accordingly he read it over again at home to his wife, and, as a result, his own conviction of the truth of Christianity was strengthened and his wife's prejudices somewhat softened.

Juraman's instruction had begun when he was a servant with us four years before. He had at that time delivered himself thus, "Suppose me read'em, too much glad ; no too much glad now." So I began with a, b, c lessons which were summarily interrupted by a cutlass on his throat as before related. After the healing of his wound, Juraman worked a task on the estate and got a lesson in the afternoon ; John Kantoo did the same. They were both delayed in baptism by the opposition of their wives, both had been led on slowly and objected at first to much that they were taught.

April 25, 1872. On Sabbath, the 14th inst., I baptized Kantoo in the Iere church. Finding that his mother-in-law continued bitterly opposed to his becoming a Christian, and that, on account of her opposition, there was little hope that his wife would be prepared to be baptized at an early date, he decided that he ought to wait no longer. In that decision I entirely concurred. Kantoo had counted the cost. He knew that all his friends were opposed to his being baptized. Every time I spoke to his mother-in-law on the subject she began to weep. On the Sabbath before his baptism she told me that if he became a Christian she would not drink water that he had touched, that is on account of his loss of caste. I then asked her if she would not drink water that I had touched. She answered, "Yes." "Well," I said, "I am a Christian, and a Christian teacher, and he will be a disciple ; what will be the difference ?" "Oh," she said, "there is a great difference." It was useless reasoning with her, but I found that, through the teaching of Kantoo, she had altogether cast away her confidence in idols, though she still to some extent trusted in deities. The day Kantoo was baptized she and her daughter—Kantoo's wife—ate nothing and spent most of the day in weeping. His wife, however, came to see him baptized, and was in church again last Sunday. They now seem more reconciled, tears and entreaties being useless.

The village was much moved by this baptism. A good audience assembled to witness it, and serious, thoughtful attention seemed to be paid to every word that was spoken. Altogether it was one of the happiest days of my life. For three years Kantoo has attended school regularly in the afternoon. For the sake of the school he came to live in the village, and so

was brought under our influence ; the school may be thus regarded as the subordinate influence by which he was brought to the truth. Much patience had to be exercised with him at first, and many were our anxieties lest he should continue in heathenism. And now, possessing the complete Bible in his own language and in English, in the face of the laughter and mocking of his countrymen, he has owned Jesus as his Saviour.

Juraman was baptized very shortly after and the two young men put in charge of schools. Kantoo's wife, Jalabeeah, her sister Nuggeeah, and their mother soon came under instruction and became consistent Christians. We shall meet this little group again.

The Closing of Iere Village School, 1873

This was a sacrifice made in the interests of the general work.

[To Rev. P. G. McGregor.]

The removal of Kantoo and his wife and sister-in-law from Iere School, after the previous removal of Bankha to Port of Spain Normal School, Allahdua to the neighbourhood of Union School, and Beklenab to Calcutta, seriously affected it. Gris, too, one of the boys in the first class, had left the village and was attending the San Fernando School, and Juraman was to leave to become a teacher in Couva. It became a question, therefore, whether the school should be continued. My feelings clung to it, but other things had to be considered. Not being connected with estates, beyond the assistance kindly granted from year to year by St. John's Sunday School children, Halifax, it was largely dependent on general contributions here. But our liberal contributors here are now supporting schools of their own, and with a balance to be made up for San Fernando and Palmyra schools, and other items to be met as the year's account will in due time show, it seemed doubtful whether we should not make some change. Then Aziz Ahmed [the teacher] removed from San Fernando, and it was considered best to draw off my teacher, Thomas W. Cockey, to San Fernando, as being well suited to the requirements of a Government aided school, and draw off with him some of the larger children and close the Iere School for a time. This has accordingly been done.

We felt deeply the closing of our first school, the centre of our earliest hopes and toil,—toil that had already brought in its harvest of native agents and held the promise of several more. As Mr. Morton's letter shows, a band of them had already scattered to work, but others were coming on who would, in the meantime, be left without opportunity for further training. As it proved, these lads were not lost to us. On our removal to Mission Village, only two miles above Iere, in 1876, we again came into touch with them, and their training was continued in the central school there.

Of those who received their earliest training at Iere and became teachers, a list is subjoined. The first seven were also preachers of eminent usefulness.

Soodeen	Walter Cockey
Annajee	Bankha
Balaram	Gris
Bhukhan	Tejah
Kantoo	Ramkhelawan
Juraman	Banawa
Allahdua	Bakshoo

The results of the work at Iere Village have continued to be a tribute to personal teaching by missionaries. The Foreign Mission Board regretted the necessity for its closing.

At the Lothians—How Hari Das was Won.

Sept. 14, 1872. Resolved to pray very specially for Hari Das.

Arthur Hari Das was baptized at Iere Village Jan. 3rd, 1874. He came to Trinidad a little more than two years ago and was indentured to Mr. Darling. He is a Bengalee, educated in his own language and able also to read English. Feeling that he was utterly unfit for field work, he wrote a very polite note, in English, asking to be given some other work. Mr. Darling

took him as servant and this post he still fills. Mr. Darling asked my interest in him when visiting at the estate. Hari Das has been under Christian influence ever since. His parents were Hindoos, but he had joined the Brahmo Somaj Sect and as the first Brahmo I had ever met I took a great deal of interest in him. Of course he had thrown away all his faith in popular Hinduism and was a theist. The sacredness of animal life was a strong point with him at first—a point which he defended with a good deal of ingenuity. Much more important was his belief that there is some truth in all the Books claiming to be sacred, with more or less of error in all, and that our duty was to sift all, and receive only what in them we found to be true. He read the best tracts on this point published in India—read the Bible, too, and heard it daily read at family worship, and held very earnest conversations with myself. At last he found himself face to face with these two problems:

(1) What sacred truth is there revealed in other books which the Bible does not reveal? (2) What error is there in the Bible? After full consideration of these two problems he received the Bible as the Word of God, to the exclusion of all other books claiming to be sacred. Still, important truths had to be studied, and many practical considerations to be duly weighed. With respect to some of these we could help him little, as every one must work out for himself some of life's most important practical problems....As the year drew to a close he resolved to delay no longer, and on the first Sabbath of the new year he was admitted to the Christian Church. Our hope and prayer is that, as he is intelligent above many, he may prove devoted and useful above many. He is now reading the Pilgrim's Progress, in his own native Bengalee, and thus we leave him for the present.

As neither memory nor note books afford any trace of Hari Das after 1875, it is almost certain that he returned to India.

*Jordan Hill—Building the First Canadian
Mission Schoolhouse*

The Foreign Mission Board had reported their "funds less flourishing of late, not indeed that less has been given, but that our missions have expanded

and therefore more was required." In Dec., 1873, it was further reported that the Board had been obliged to provide salaries of missionaries by loan. "Never till this year did the Board find their treasury entirely empty when the time came for remitting salaries." Mr. Morton always sympathized with the state of home funds, and from this time we notice him making stern efforts at economy in the processes of his work.

Jordan Hill Estate lay across the country from Iere Village in the direction of The Lothians. Here a school was opened on April 1st, 1873, in a room kindly given by the proprietor, Geo. H. Jones, Esq., who also contributed for a time to the teacher's salary. The room speedily became too small, while, on account of the dulness of the times, Mr. Jones could do nothing toward a building.

Hitherto all estate schools had been provided with building accommodation by the proprietors, at whose expense they were conducted.

I undertook a somewhat heavy responsibility in building a school house at Jordan Hill, at a cost of \$315, at my own risk. I feel very thankful that the accounts of that undertaking have come out so well.

The accounts indicated are preserved in a small note book, yellow and brittle with age. As a department of mission work and a sample of its financing, they may not be entirely without interest.

COST

3½ lbs. galvanized screws.	\$	87½
1½ lbs. 6d nails.		15
9 prs. hinges and screws	4	60
To carters.		48
6 lbs. nails for doors.	1	50
3 lbs. nails for doors.		30
L. Agostini & Co. Account	128	75

Turnbull Ross & Co.'s acct.....	110 54
Carpenter's contract.....	45 00
Benches and extras.....	14 24
Geo. Lambie & Co.'s nails.....	5 00
Post holes and filling.....	2 00
Hooks, etc.....	48
Cards and Roll Book.....	1 08½

\$315 00

COLLECTED [1873]

From Indians.....	\$50 00
Mrs. Morton.....	4 00
John Morton.....	50 00
Lal Bihari.....	5 00
Balance Iere Collection.....	46 20
Collected Port of Spain.....	92 40

\$247 60

Bal. Decr., 1873..... \$67 40

JORDAN HILL SCHOOL ACCOUNT, 1874

Bal. due Jan. 1st, 1874..... \$67 40

RECEIVED

April 22nd, bal. Iere account.....	\$ 20 59
Bal. kitchen* account.....	6 80
Rent Iere ** to March 24, 1874.....	18 00
John Morton.....	2 01

\$67 40 \$67 40

Sabbath Services

Mr. Morton's Sabbath services were usually from five to seven in number.

Aug. 20, 1871. Palmyra.....	8 a.m.
Iere Indian Sab. School.....	10.30
Walked to Malgretout.....	12
Creole Sab. School.....	1.30 p.m.
Creole Church.....	2.30
Indian Church.....	4.30
San Fernando (U.P.).....	7

*Iere, pulled down and sold.

**Mission house.

Sept. 24, 1871. Palmyra.	8 a.m.
Indian Sab. School, Iere.	9.30
Indian Church, Iere.	11
Creole Church, Iere.	12
Indian service, San Fernando.	3 30 p.m.
English service, [U.P.] San Fer- nando.	7

Jan. 14, 1872. Morning, held meetings at Retrench Estate and Victoria Village.

11 o'clock Presbyterian Church San Fernando.

2 p.m. Creoles at Iere.

4 p.m. Indians at Iere.

Held a meeting at Mount Stewart Village on the way home, speaking to Indians (25) from my wagon on the Parable of the Ten Virgins.

A letter of March 25, 1872, shows a Sabbath day's round in the country district :

Having no engagement in San Fernando, I set out for the country at 7.30 a.m. My wagon being under repair, I was riding. Three miles brought me to Palmyra Estate, where I found Annajee and the children—25 in number—already assembled and at work. An hour was occupied in assisting in the Sunday School and then I went round the barracks. . . . Some of the more indolent were only going out for their bath, others had returned and were neatly and cleanly dressed. Entering the room of some friendly Indians we soon had a room full, who listened attentively and shewed their interest by asking questions connected with the subjects of sin and salvation.

I had intended to pass on to Iere, take breakfast and then go to Malgretout Estate. But to shorten the distance and escape the dust and glare of the gravelled road, I struck across the estates in a direct line toward Malgretout. This arrangement allowed no time for breakfast, but my breakfast was in my pocket and I discussed it while riding through the cane fields. One and a half miles from Palmyra lay Friendship Estate on my way. I found a good many Indians resting under their barrack galleries and at once determined to hold a meeting. A barber was plying his work at one end of the gallery ; I tied my horse at the other end, and gathered the people into the centre. The barber seemed to be listening attentively, although he went steadily on with his work during the reading and conversation, and thus despatched several customers who, when shaved,

joined our meeting. I read two chapters of the Hindi Catechism, on "Man's evil estate," and "Salvation." Speaking of toil, sickness, and death as the fruit of sin, one man asked if we should not weep when a child is born and rejoice when a man dies. This is the practice of one Hindu sect and this man was a follower of that sect. This led to a digression. "Sin is breaking the commandments of God," said the catechism, and one man asked if an ant was creeping on the ground and we trampled on it and killed it—if it was not sin. This led me to explain the difference between the life of the animal and the soul of man. Surprised at this, a third asked, what birth then would a man take after death? . . . I then passed on a mile and a half to Malgretout. The leading driver was absent, and the meeting in his house was smaller than usual, but deeply interesting. The need of a sacrifice and that provided in Christ Jesus was the subject—a subject which touches on the weak point of Mohammedanism. The leading persons present were Mohammedans, and I believe they felt themselves in the grasp of the truth. Had they seized it as firmly as it seemed to seize them, they would not have hesitated as they did, when urged to act up to it.

It was 2.30 p.m. when I reached Iere, and Thomas was only waiting my arrival to ring the bell for English service. That over, there was time to eat a morsel of bread before the Hindi service at 4.30. After this service there was some conversation, asking and answering questions, and several applications for books. When these had been attended to and dismissed, the sun had set. Six miles and a half on saddle brought me to San Fernando to dinner at 7.30 p.m.

The next day I found that Mr. Grant, who left home when I did, did not return to breakfast till one o'clock. It is thus our Sabbaths are occupied ; it is thus that in rooms, and under galleries and trees as well as in churches we seek to preach the Gospel. Often it is to small groups, but I prefer a small interested audience to a crowd of curious listeners.

Dec., 1871. I have been preaching much ; sometimes I see people moved by the word when it is pressed home, the tear even stealing down the cheek ; but the strong man is not easily dispossessed. . . . I would ask then, at the beginning of a new year and in view of the opening of the new church, that the Church at home hold up our hands and travail with us in prayer for the souls of this people.

Dealing with the People

Mar. 25, 1872. As comparatively few of the Indians read, and of those who do scarcely any can with any propriety be called educated, it might seem that any questions they might ask would be easily answered. It is not so. They are wonderfully acute and metaphysical and, considering their lack of special training, one is often astonished at their intellectual dexterity and prowess.

One man, a Brahman but not at all arrogant, was quite a metaphysician : apparently with the earnestness of one seeking the truth he enquired, how sin came if God made man good. When told of the temptation he enquired, "But where did the devil come from? Who made him?" When informed that he was created a holy angel and became the devil by sin, he asked, "But how did he sin?" Not thinking of metaphysics, I answered, "By breaking God's commands." "Yes, but how?" "He became proud." "But the thought of pride, how did it arise in his heart? What was its origin? How could he, being good, do evil and disobey God's will?" I answered, "God has not made us sticks and stones or even irrational animals. He gave to angels and men the high endowment of a free will—a power of free choice—and put them on trial. In the exercise of that power with which God had dignified them, they fell : the sin, the blame is theirs, not His." This seemed to satisfy him and we passed on to consider sacrifice for sin, and the way of salvation by faith in that sacrifice. After the meeting the Brahman offered me some confectionery of his own making—the ingredients flour, clarified butter and white sugar—of which I partook.

In dealing with intelligent Mohammedans the missionary requires to be thoroughly prepared to meet their arguments against the genuineness and authority of the Scriptures, and particularly of the New Testament, at every point. This is necessary to hold one's ground. Much more is necessary when the authority of the Koran is to be assailed. In dealing with the Hindoos the ground is to some extent changed, for they do not take offence at the doctrine of a divine incarnation, and so they often listen to the Gospel without a single objection.

One of the young men who attend school never gives up an opinion of his own or of his country without contending for it till beaten. At first he did battle for idols, then for deotas (deities) ; he still believes in the incarnations of deity described in the Hindoo books, but he also believes that Jesus Christ was

the Son of God and is the only Saviour of men's souls. I am not sure if he considers the true incarnation as a new and peculiar avatar [or incarnation] of deity or not. My hope is that he will be led step by step till he receives the truth as it is in Jesus.

The Hindoo's idea of a Christian is [sometimes as of] one who drinks rum and eats cow's flesh. One young man applied for baptism with this recommendation from a friend, "He is the overseer's servant, and eats cows' flesh and every thing." I am giving him a lesson as often as his circumstances permit, but he is very ignorant. In the stations lately taken up I often meet with opposition such as only time and patience can disarm.

1873. Many hard and bitter things have been said of me during the year often by those who had not courage to meet me face to face. I do not naturally like to be the subject of reproach, but when it comes for the Gospel's sake, I cannot count it a disgrace. It is proof, too, that our influence is felt and feared when the friends of idols and of Mohammed are thus moved.

(d) PIONEERING

Montserrat

The district of Montserrat, lying inland from Couva and Point à Pierre, had been newly formed into a Ward by Sir Arthur Gordon ; it contained the Crown Land Settlements of Morichal and White-lands, the scene of the pioneering trips described in the following letters. The purchase of Crown lands had but recently been rendered possible to peasant proprietors, and East Indians encouraged, after fulfilling ten years of industrial residence, to accept a grant of Crown Land in lieu of a return passage to India. The land was allotted to Indian settlers in blocks. Such were the Crown Land Settlements. Their interests were carefully watched and guarded by the Government, but for various reasons they did not prove as successful as was anticipated.

May 24, 1873. During the past month I spent four days in the new Indian Settlements of Montserrat Ward. The settlement lying nearest the estates [Whitelands] I had several times visited when living at Iere Village. Taking Thomas W. Cockey with me, we spent our first day in this settlement. Relieving each other in reading and speaking made the work less toilsome. We held during the day seven short meetings—sometimes with three or four people, and sometimes with ten or twelve. We were everywhere kindly received and listened to attentively. In one house, when speaking to a very attentive audience of ten people, I saw the tears coursing down the cheeks of a middle-aged man. As he brushed them away with his kapra [or loin cloth] a thoughtless youth laughed at him, for which I rebuked the lad; and, as I proceeded, I noticed that the other had occasion to use his kapra more than once afterwards.

We walked a circuit of about six miles, carrying our books and a supply of bread and ramornie [or Liebig's extract of beef]. Boiling water and a little pepper and salt, from an Indian, enabled us to make a tolerable lunch. A little after dark, I returned to the estate at which I had left my horse, where a dinner and bed awaited me. The next morning, picking up Thomas at the head of the first settlement, where he had slept with some Indians, we drove over a new but passable road four miles into the woods, to the end of all driving, and then proceeded on foot. At our first halting place we met a woman who had been baptized, but knew really nothing of Christianity—what little she had been taught being quite meaningless to her. Here we spent an hour, and then proceeded through gardens and forests and river-beds till we reached a beautiful valley with a number of houses, shut in from the world without by hills steep and picturesque and by primeval forest. While we made a raid on our bread and ramornie all the people who were at home gathered—some fifteen or sixteen in number—and we had a most interesting and profitable meeting. Retracing our steps, we passed round a fine lime-stone mountain, holding meetings with the people as we went, until we reached one of the finest springs I have ever seen. It bursts from the foot of a lime-stone cliff, clear as crystal, and undiminished by the intense drought of the past four months. Near this spring are some magnificent trees; one of these, described by Canon Kingsley in his book, "At Last," is forty-four feet in circumference at six feet above the ground, seventy-five feet to the first branch, and one hundred and ninety-two feet in total height. On we trudged, through a settlement [Whitelands] where the

roads reminded me of the plains of Aylesford, Nova Scotia, only the land is whiter and finer. A mile or two of this at 3 p.m. in Trinidad is very trying, and I confess that the sight of my wagon, duly forwarded to the appointed meeting-place, was very welcome. An Indian shopkeeper replenished my bag with biscuits, and a kind-hearted woman had thoughtfully forwarded, by the wagon, a supply of biscuit and cheese. Thus refreshed after our seven miles' walk, and five meetings, we drove home, ten miles, in the cool of the evening.

On my second visit I was alone, and spent the first day in re-visiting the people of these settlements. I accomplished the work with half the walking. Very pleasant it was to water the seed sown on my previous visit.

Many of the people in these settlements have accepted ten acres of Crown Lands in lieu of their return passage to India, and are thus becoming permanent settlers here. They seem industrious and prosperous. I have been advising them to cultivate trees, in particular cacao and coffee, on part of their land. This will make their labour, after a few years, lighter, and will pay them well. It will also give an increased and permanent value to their land. These people, thus settling in the Island, are more open to the appeals of the Gospel than new comers, and have a double claim on our attention; I trust we will be able to gain an influence over them for their good. One fruit of my visit is an application for marriage from a man—a Brahman—in whose house we held meetings, twelve miles from this. When our proposed new Marriage Ordinance* comes into force, it will, I trust, by giving them greater protection in their marital rights, induce many of them to get married [legally]. The centre of Montserrat Ward has comparatively few Indians. The settlements at the southern end of the ward can best be reached from Iere Village; those at the other end would most easily be reached from Couva. Reached they ought to be with the Bread of Life. "Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the woods."

*On subjects connected with the welfare of East Indians Mr. Morton's suggestions were always kindly received and were also frequently sought. In this light it is interesting to note the following entry at a corresponding date:

Sep. 3, 1873. Writing on Indian Marriages for the Governor

Pioneering in Cedros

A description of the first visit to Cedros was written for the *Presbyterian Witness* in September, 1876 :

The southern point of Trinidad is called Cedros. It lies south of the San Fernando district about thirty miles. Our Gulf steamer runs down on Thursday and Saturday each week. There is no wharf ; boats meet the steamer which exchanges passengers and freight and returns immediately. On the 7th inst. I paid my first visit to Cedros. On leaving San Fernando by steamer the view of the Naparimas is magnificent—an undulating country, everywhere bright with the peculiar green of the sugar-cane, dotted with clusters of trees and feathery palms and varied with the white estate buildings stretching away till the groves around The Mission Village bound the horizon. It is not grand, for the hill at whose feet San Fernando nestles is the only prominent high land ; but it is rich, fresh, tropical and very beautiful and never seems to lose its power to please. We steam past La Brea —“The Place of Pitch” [or asphalt]. Within a mile of the landing is the celebrated Pitch Lake and the strong odour of boiling pitch from the factories greets us as we pass. I hoped to accomplish several objects by my visit to Cedros, namely, to preach to the Indians, to baptize the Hindustani Interpreter’s * child, to study geography, and to gaze upon the genuine ocean. The first question was, where was I to stay, for there is no lodging-house of any kind whatever in the place. So far as I know, too, there is not a Presbyterian, except the aforesaid Hindi Interpreter. But hospitality and kindness are not restricted to Presbyterians. I knew some of the planters and the Warden, but several of them had met me at the steamer going to Port of Spain, and one or two others whom I knew were sick. Expecting to find some shelter at the Police Station, or the Government school-house, I shaped my course accordingly. I was fortunate beyond my expectations, for meeting with the Stipendiary Justice of the Peace I was taken in by him.

From Cedros Bay on the Gulf of Paria, across to the Atlantic, is only one and a half to two miles; on this narrow strip of country there are six sugar estates, three within a distance of one mile on the Atlantic shore, and three within a mile and a half on the Gulf ; somewhat aside from these are two others.

*David Mahabir’s.

Two Indian schools would occupy the territory very nicely—even one good one, well managed, might succeed in drawing in the greater part of the children. South of these sugar estates is a lagoon, which does not improve the health of the quarter ; and all round the southern shore are cocoa-nut trees, the finest in Trinidad—at the present time an excellent investment to those who own them. Cedros, too, has a mud volcano. . . . There is a hill near the volcano from which the scene is worth a better description than I can give. Looking west and north, the greater part of the Gulf of Paria can be seen at a glance. Away in the N.E. corner lies Port of Spain at the foot of the mountains. These mountains stretch to the west down to the Bocas where the Islands stand out as clear against the horizon as if only ten miles away. Then the view is bounded by the eastern corner of the Cordilleras of South America, which slope down somewhat suddenly to the flat of the Orinoco. Here the Gulf of Paria is so broad and the South American land so low, that it is lost to sight; but farther south it reappears and runs up rapidly toward Trinidad to form the Serpent's Mouth. We are now looking south and all the Serpent's Mouth lies before us, with the coast line of Venezuela stretching away south-east to where, just on the horizon, the northern mouth of the Orinoco meets the sea. Away to the east and north stretch the dancing white-capped waves of the Atlantic. What a strange fascination there is in the sea ! The genuine, boundless ocean ! The Gulf with its peaceful surface and setting of blue hills was beautiful, but the Atlantic was glorious. Tell me, O wise Editor ! what caused the strange tugging at my heart-strings as I dashed into its tide up to the saddle-girths and gazed away over its face far into infinity ? Standing there I could almost believe that Joe Howe was right when he told the Germans of Lunenberg, that if Confederation drew away any of their sons to Ottawa they would die within a couple of years for a sight and smell of the ocean. But if I write thus I will be voted "transcendental." *

One other picture let me notice. Ascending a high, conical hill in a beautiful pasture, this long to be remembered view of Cedros lay before us. Fine pastures are not common in Trinidad, but here within one view are two lovely expanses of well-kept pasture land with an exquisite variety of hill and dale, lake and trees, and such trees as only the tropics can show. The back-ground is the Gulf of Paria and the mountains of

*Mr. Morton was not easily stirred to enthusiasm by natural scenery, but he made Trinidad his own, and as his adopted country it gave him, to the last, moments of the purest joy to know her beautiful.

Venezuela. All around are the tumbling hills of Cedros, cultivated to their summits, and let us not forget that at least a thousand heathen toil that these hills may flourish. After all, the people are more than the place—the men and women and laughing children of infinitely more account than the cane-fields and pastures and scenery. Cedros is a sleepy place. When the steamer has come and gone on Saturday, no interruption from the outside world need be feared till the following Thursday. What a place for a life of quiet retirement ! What a place to acquire Hindustani ! What a place to waste one's life in indolence or to improve it, free from vexatious interruptions ! What a place to locate a converted Hindu as teacher and catechist, and leave him to leaven the mass of his countrymen !

In a letter to the Secretary of the Foreign Mission Board we find Mr. Morton speaking further of this visit to Cedros thus : "I found only three Indian children enrolled as scholars and only one in attendance. . . . Cedros is a fine place for making the experiment of getting Hindoos to evangelize and become pastors of their countrymen."

Nearly forty years have passed and our Mission has never been able to take up work in Cedros, but it was long before our pioneer gave up hoping.

Couva

Mr. Morton was continuing his pioneering work in Couva. He could go and return in one day with about six hours at his disposal for work. At times he remained over night, enjoying the hospitality of some planter friend.

Jan. 16, 1872. At Couva. Visited Esperanza school. Held service in Esperanza and Sevilla hospitals.

Similar entries exist for Jan. 22, Feb. 13, and so on through subsequent months and years.

In April, 1872, a school was opened on Sevilla, under Joseph Annajee, all the expenses being paid by the proprietor, Gregor Turnbull, as on Esperanza by Wm. F. Burnley, Esq.

July 1, [1873], a school was opened on Exchange, under Henry Juraman. A comfortable schoolroom and room for the teacher have been built and a salary guaranteed by the proprietor, John Cumming, Esq., the same who supports Picton and Wellington schools, San Fernando. Thus the way of a Couva missionary is being opened up.

July 29. The three Couva schools are all doing well.

Tuesday, March 25, 1873. At Port of Spain to see Messrs. Turnbull, Spiers and Cumming about a missionary to Couva. They all promised assistance.

(e) NOTABLE FEATURES

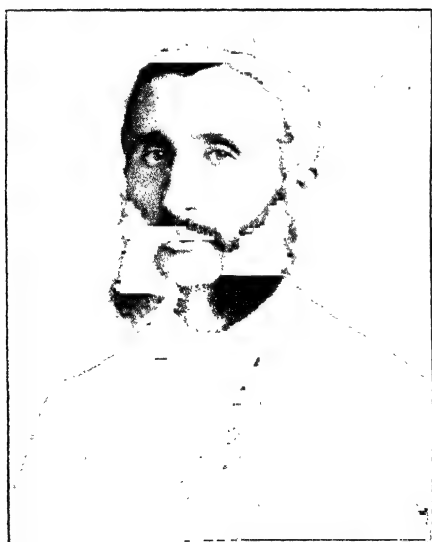
Arrival of Rev. Thomas Christie, B.A.

Early in 1874 we had the joy of welcoming the third missionary, Rev. Thomas Christie, and Mrs. Christie.

[To Wm. F. Burnley, Esq., Glasgow.] Jan. 23, 1874. Mr. Christie arrived on the 21st inst. He is much pleased with the field so far as he has seen it. . . . I cannot conclude without expressing my sense of the uniform courtesy and kindness which, not only myself but my teachers, have received from all the Europeans on your estates. In resigning the work in Couva to Mr. Christie, allow me to express my gratitude, under God, to you for your generous aid, and my warm Christian regard for you as a dear fellow-servant of our ever blessed Saviour.

A similar letter was written to Gregor Turnbull, Esq.

By occupying the Couva district Mr. Christie so far relieved Mr. Morton and Mr. Grant that they began to consider a further forward movement, viz., the organizing of a third centre. At the



REV. THOMAS CHRISTIE, B.A., COUVA



MRS. THOMAS CHRISTIE

end of 1874 Mr. Christie writes : " . . . A review of the past eleven months presents to us many encouraging features as regards our health, the interest which is taken in the Mission and the attitude that the Indians generally hold toward us; . . . my field embraces . . . a district about six miles in length by seven in breadth ; it is the wealthiest and most fertile part of the Couva Ward, and perhaps of the whole Island. . . . All the estates here except one are connected with the Mission. On these twelve estates there are about 2,000 Indians. . . the whole number within reach will be something over 4,000. . . . There are some obstacles, such as intemperance, and the inconsistencies of those who go by the name of Christians, yet God will hear the prayer of His people, and will carry on His work. There is one special ground of encouragement which I would like to mention, and that is the fact that the total expenses of the Mission in Couva during the past year, amounting to more than two thousand dollars, have been met by the proprietors of estates here, thus showing their active appreciation of the work inaugurated by our Church."

An Epidemic

Very early in the year 1872 smallpox began to rage in San Fernando ; it spread over the country till July, when it was at its height: at Iere Village fifty victims were laid in the small burial-ground before spoken of. It was an appalling experience. One could not go into the street without meeting those who were hastening the dead to burial.

May 10th. Captain M——, from Pictou, Nova Scotia, came on shore unwell ; staying with Mr. Grant. Preparing for Mr. Grant's moving in with us [at 62 Coffee street].

Saturday 11th. The captain's case smallpox, carried to a room in our yard. Mr. Grant removed here in the afternoon.

Well do I remember the morning of that day. The Rev. Mr. Burr was expected from Scotland in nine days to occupy the U.P. manse. Captain M——, feeling ill on his ship, came to Mr. and Mrs. Grant at the manse. The doctor having pronounced his case to be one of smallpox, Mr. Grant felt that the captain must be removed at once from the manse, but where ? Long before day we heard a knock on the jalousie window ; it was Mr. Grant, come to consult about the captain. The missionaries decided to have him brought to a room on our premises, to employ a nurse, and see that he was well cared for. This was accordingly done. Mr. Grant, having had smallpox, generously undertook superintendence and personal help ; Mrs. Grant looking after nourishment, etc. It was felt that our personal risk would not be materially increased ; people were dying all around us, seven within a stone's throw of the house, our nights disturbed with the hammering at coffins. The captain's case proved to be one of exceptional severity ; forty-four days he lay, much of the time wrapped in oiled plantain leaves. When at last able to leave his bed, few could have recognized him. While convalescing he was one day resting in the open air at quite a little distance from his room when a sudden shower came on. Mr. Morton rushed to the rescue ; stooping down, he took the captain on his back and made quick time till he had him safely deposited in his room. Though exposed for months to the violence of the epidemic the mission families felt no hurt ; we ourselves enjoyed through the year unusually good health.

The First Furlough

The demands of the work were such that a furlough seemed next to impossible. Duties of Sundays

and weekdays are illustrated by such entries as the following.

Aug. 14, 1872. Wednesday. At Mt. Stewart school, Iere, and The Lothians, where I had an excellent meeting. Went to see a sick man in the hospital—told him the way of salvation.

Aug. 15. Thursday. At 7.30 a.m. again with the sick men and gave him another lesson. At 10 o'clock at Cedar Hill. 2 p.m., at Iere. 3, at Mt. Stewart. 6, at home, riding since yesterday twenty miles.

Oct. 16. Taught Marabella school in the morning. Went to Iere school—visited in the village. Evening—teaching Thomas and Kantoo.

June 10, 1873. Visiting in San Fernando, more particularly teaching Dukhie and Ramdeen.

Oct. 13, 1873. Left San Fernando at 6.15 a.m. ; went to Jordan Hill and Cupar Grange ; back at one o'clock ; 2—4.30 getting out lumber for Jordan Hill schoolhouse.

Dec. 24. Clearing away after soirée [San Fernando] ; then to Iere Village—magic lantern and galvanic battery entertainment.

July 21, 1872. [Sabbath.]

Iere village prayer meeting 6.30 a.m.

Iere Indians 8 “

Iere Creoles 11 “

San Fernando—Hindi— 2 p.m.

Went to see Jamaat at 3.30. Very sick.

5.30 to 6.30. Among Indians in the Coffee.

7-8. Service at Presbyterian Church, San Fernando.

In 1873 Mr. Morton unwillingly reduced the number of his Sabbath meetings to four ; he was beginning to feel the need of rest, and change to a cooler atmosphere.

Intense work in a tropical climate is perhaps no more unfavourable to health than listless idleness under the same conditions, yet about this time it became evident to ourselves that rest and change were necessary. Our Church was sensible that a periodical residence in a northern climate would be

requisite for workers in equatorial regions. In pursuance of a Minute of Synod to the effect that a furlough should be granted to Trinidad missionaries at the close of every five years, the Secretary wrote inviting Mr. Morton's return to his native land.

[To Rev. P. G. McGregor.]

April 25, 1873. I note what you say about a trip home. I believe it would be well for the Board to make some arrangement for the return of missionaries to recruit. But I could not think of returning now unless ordered away by the doctor. My health is good, with the exception of occasionally suffering from sore throat, and the work to be done is too great to think of absence. The only comfort is to keep busily at it. My conscience would not allow me this year, at least if well, to return even for a few months. I have thought of sending my family home, but Mrs. Morton refuses to leave me unless ordered by the doctor. Indeed, two years ago they counselled her to go home, but she set their counsels at defiance, and got better, and I believe it was better for us all that she did not go.

On March 31st the house was enlivened by the advent of a little boy [Harvey Holmes *], claiming to be the second son of your humble servant. The Lord help us to train him, if spared, for His service.

[S.E.M. to a sister.]

Sept. 4, 1873. If events favour it is quite likely that you will see us all in Halifax next summer. Every thing seems to point that way at present, and so decidedly that I feel my own objections melting away. My little Arthur is not strong ; I suffer from feverishness and want of appetite. Mr. Morton has for some weeks been troubled with his throat. I do not say much to him, but it weighs upon me a good deal. If he is laid aside what will become of his work ?

After more than six years of service Mr. Morton at length felt himself free to accept the invitation of the Foreign Mission Board to take furlough—all the more that plans were being formed for a new arrangement of the work of the mission field.

*Of Tunapuna, Trinidad, his father's successor.

The morning of Monday, 27th April, 1874, found us on board the German steamer, "Lothairingia," lying alongside the [coal] hulk in Port of Spain harbour.

The "Lothairingia" steamed straight for the Dutch Island of St. Thomas, touching nowhere, so that we saw nothing but the sea, the sky, a few fishes, and a sail or two, till we sighted Santa Cruz on the evening of Wednesday the 29th. The Cunard S.S. "Alpha" lay in the harbour [at St. Thomas] under orders to sail at nine next morning. True almost to a minute, as the Cunarders usually are, she hauled down her blue Peter and steamed with us away toward Bermuda. Latest reports by way of New York were still of cold and frost, so we decided to stay and did stay in Bermuda for four weeks.

Sunday, May 10th. I preached for Rev. Walter Thorburn at 11 a.m. and 8 p.m., to good audiences, and addressed his Sabbath School children at noon. They seemed much interested, and then and there decided to raise five pounds stg. per annum for Trinidad. [This they did for some years.]

May 11th. We are here quietly settled at Paget, close to Mr. Thorburn. We find the air of Bermuda quite cold enough for the present : I trust the rest and quiet will do us all good. We have met with a cordial welcome from our people here, and feel sure that our visit will be the means of deepening their interest in the Trinidad Mission.

On Wednesday evening, May 13th I addressed a very large meeting in Mr. Thorburn's church on our work in Trinidad ; a collection of over £7 was taken up.

Sunday 17th. I preached to the soldiers at the camp for Mr. Thorburn at 9 a.m., for Rev. Mr. Junor, at Hamilton at 11 a.m. ; addressed the Methodist Episcopal Sabbath School (coloured) at 2.30 p.m. and Mr. Junor's Sabbath School at 3.30. At 8 p.m. preached again for Mr. Thorburn. Mr. Junor has a fine Sabbath School. . . . They are to consider the question of undertaking some definite work connected with our Mission. On Wednesday evening, May 20th, I am to address Mr. Junor's people, who will also give a collection. Mr. Thorburn and Mr. Junor have both been exceedingly kind to us.

Three days from Bermuda brought us to ninety fathom soundings off the coast of Nova Scotia, but the fog was as thick as mud, and Cunard captains are careful, so the "Beta" lay to for the night without a murmur from any one. At five a.m. she moved on at half-speed, and at sun-rise, the fog having lifted

a little, land appeared and we were soon steaming up Halifax Harbour. The fields were bright with that peculiar green which the young grass shows when it first comes out, and which contrasts so well with the dark green of the spruce and Norway fir. Here and there orchards, white with blossoms, were to be seen, but, it must be confessed, one sees fully as many rocks as anything else in entering Halifax Harbour.

While at home Mr. Morton addressed the Synod of the Presbyterian Church of the Lower Provinces. The Court resolved: "That this Synod hail with delight and devout thanksgiving to God, the presence of Rev. Mr. Morton, their beloved and efficient missionary to Trinidad, among them, after an absence of nearly seven years from his native land, and we do most cordially welcome him to his place in this Court, and to our homes and congregations during his sojourn in this country."

The summer months were spent in the Provinces, chiefly in Nova Scotia. Mr. Morton visited and addressed fifty-three congregations and attended, in October, the first meeting of the Evangelical Alliance of the Dominion of Canada at Montreal.

There we saw many notable men and heard much worth remembering. . . . There was a gathering of an unusual character on the Sabbath afternoon, in a Presbyterian church. Members of all denominations joined in Communion. The elements were consecrated by Dean Bond of the Church of England, and Presbyterians and Wesleyans took part in the service, while 500, of different denominations, sat at the table.

Nov. 2nd, 1874. Left Halifax in S.S. "Beta."

Friday, 20th.—Trinidad 8 a.m. San Fernando 2 p.m.

Saturday 21st.—Moved to 56 Coffee Street [close to mission premises.]

Sunday, 22nd.—Hindi Service in the San Fernando church at 2 p.m. 7 p.m.—Meeting for prayer and praise.

Dec. 31, 1874.—Collegiate Charge comes to an end.

II.—PETIT MORNE—SAN FERNANDO

JANUARY, 1875—JULY, 1876

Division of the Mission Field

We find in the Minutes of the Foreign Mission Board, July 2, 1874, "Proposals of the three missionaries taken up, viz., that Mr. Morton on his return should take up his residence at or near Petit Morne Estate and make that the centre of his work, leaving San Fernando to a great extent under the charge of Mr. Grant. The Board cordially concurred in the proposal, authorized the necessary expenditure, and directed the Secretary to lay this resolution before the Synod for its sanction," which was shortly after obtained.

Later their Report says: "For the cordial co-operation of the two brethren hitherto, and for their wisdom, self-denial, and disinterestedness in recent changes, we feel thankful to the Father of mercies and to the Author of all spiritual gifts and graces."

It was the deliberate conviction of the three missionaries that the time had come for a forward movement. Native help had been so far developed that both San Fernando and Couva were fairly well supplied with workers. Increase in the families had rendered it impossible for Mr. Morton and Mr. Grant to continue with the limited accommodation afforded by the one mission house. Additional premises might have been erected in San Fernando, but it seemed the wiser policy to establish a new centre of influence. The town of San Fernando, with the estates lying nearest and by the shore of the Gulf of Paria, was therefore left in care of Mr. Grant. Inland from these, numerous other estates,

including Jordan Hill with Iere and other villages, were assigned to Mr. Morton. On most, the Gospel had been preached as opportunity offered. The important estate of Petit Morne was regarded as the most suitable spot for the missionary's home, but of this Mr. Morton would assure himself before proceeding to erect buildings. The field was wide and inviting, but to organize it for effective work there were two great needs, viz., money and trained workers. Charles Clarence Soodeen had become unable for teaching or preaching work, his health having broken down in Couva ; he was now filling a post in the Immigration Office. John Kantoo was teaching at Jordan Hill and all other trained helpers had been absorbed by the rapid advance in school work. Mr. Morton planned to open his central school at Petit Morne, with Mr. McDonald, who was shortly to arrive from Canada, as its teacher.

During the furlough the Foreign Mission Board had arranged that John A. McDonald, of Hopewell, Nova Scotia, a divinity student and in delicate health, should be sent to help in Trinidad, provided his salary could be raised outside of the funds of the Board. Mr. Morton at once exerted himself and successfully to raise the required amount, congregations in Halifax, St. John, Pictou and elsewhere becoming responsible for a share each. His hopes of having help in the organizing of his new field were, however, doomed to disappointment.

Jan. 1, 1875. Begin to-day my endeavour to become thoroughly acquainted with the district assigned to me with a view to the wise expenditure of labour on it.

Jan. 3. John A. McDonald arrived ; staying at Mr. Grant's [Mr. Morton's house not affording any extra accommodation.]

Wed. 6th. When preparing to go to Petit Morne, Mr. Grant and Mr. McDonald came to say that Mr. McDonald did

not wish to go to Petit Morne, or to teach an estate school, but preferred to remain in San Fernando, inspect schools for Mr. Grant, and teach young men in the evening. All arguments being vain yielded to this, though against my judgment. [Reasons of health were given.]

Jan. 7th. Further conversation with Mr. Grant about McDonald's work, and with McDonald, but no change effected.

Jan. 15th. Friday. Visited carefully Petit Morne and St. Madeleine Estates. Multitudes of Indians and of children, and a desire everywhere expressed for a school; how can the thing be done? Meeting of Council; McDonald to stay in San Fernando.

Notwithstanding this early difference of opinion, a lasting friendship with Mr. McDonald was formed.

[To Rev. William Duff, Lunenburg, N.S.]

San Fernando, Jan. 20th, 1875.

Mr. Christie and I were very decidedly of the opinion that both for the work, and for McDonald himself, Petit Morne was the best place. In deference, however, to Mr. McDonald's wishes, it was agreed that he labour in the San Fernando field; this left me with a wide field—with only one school, that at Jordan Hill—and only a temporary catechist, who was to leave and did leave for Demerara on the 15th ult., with two important positions where schools should be opened and no teachers and no salaries. It was accordingly agreed that any amount your Sabbath school might be pleased to contribute to any special object should be at my disposal.

[To Rev. Walter Thorburn, Bermuda.]

Jan. 22nd, 1875. The most definite thing I can propose at present is that the contribution of your Sabbath school children be applied this year to furnish a school house either at Petit Morne or Cedar Hill Estate. . . . The people of Petit Morne Estate want a school very much, and I think we, i.e., the Indians there and myself, will attempt to build a school house as we did on Jordan Hill Estate; in that case any help we can get will be greatly needed. . . . If no salary can be got for Petit Morne and no other teacher, I trust McDonald will then be prepared to take the post. At any rate, unless insuperable obstacles meet us, forward is the word.

In February the Foreign Mission Board sanctioned a school at Cedar Hill at \$20 per month, but

other obstacles must have proved insuperable, for at the end of the year Mr. Morton reports well of "Jordan Hill, the only school in my field Mr. Grant having nine schools and Mr. Christie five. It was my intention to open one or two other schools, but disappointments and delay arose, over which I had no control. To submit seemed inevitable, and to submit without murmuring a duty."

Another Disappointment

We had hoped that the bracing breezes of Canada would have helped us to lay in a stock of health for the next few years, but it was not to be so. There was no possibility of renting a house near Petit Morne, nor, indeed, anywhere outside of San Fernando. On his return Mr. Morton had consented to occupy a house poor and unsuitable in every respect except that it was cheap and conveniently near to the Susamachar premises. We moved into it on arrival, Nov. 21st, 1874, and hurried out of it Feb. 6th, 1875, again in the grasp of malarial fever.

Jan. 25th. For the last ten days Agnes and Harvey have had fever, and generally with ague, almost every alternate day. We know not to what to attribute it, but think that the low situation of the house may be the chief cause.

Jan. 28th. Harvey too ill to allow of my going to The Lothians.

From that time every member of the family and frequently two or more at a time suffered severely from fever and ague. Our doctor at once attributed it to a ravine at the back of the premises, receiving drainage, he said, from the San Fernando cemetery, and ordered us to look out for healthier lodgings. A more comfortable house, with land bounding from front to rear with the Mission premises, had been

purchased, before leaving for Nova Scotia, by Mr. Morton on his own responsibility, but with a view to its future use for church purposes. It was tenanted, but glad we were when we found that it would very shortly be vacated. We named it "Shady Grove." On the 4th of Feb. the tenant of "Shady Grove" began to move out. As soon as the first room was empty we had permission to take possession with our little Harvey, that no time might be lost in giving him a change to healthier air, he being dangerously ill at the time.

Feb. 14. Harvey and Mrs. Morton both ill.

Feb. 28. Sabbath. No service ; Harvey very ill.

One illness after another followed us through the year, so that at its close Mr. Morton writes :

All our days pass not alike ; one comes with sunshine, one with shade—so runs the Hindi hymn, and such has been our experience this year. Scarcely a week has passed without seeing some one of our household drooping and sometimes the shadow fell so darkly that all hope died out. In October, when medical skill had failed, we resorted to a change of air with sea-bathing, and our family spent a month [on the small island of Gasparillo] with very great advantage. This is an expensive luxury, but it is generally beneficial, and in this climate it is often the last hope of the sick.

If anywhere there are "isles of beauty," we venture to think that some of them are to be found in the Gulf of Paria. After entering from the Caribbean Sea, the ocean-going steamer has no choice but to skirt them on her way to Port of Spain,—always a delight. True, they are not rich in anything except beauty, but as a sanatorium for Trinidad they are invaluable to health-seekers and in a lesser degree to holiday-makers. The dwellers on these lone isles are few, consisting of fishermen

who trade with Venezuela, or with Port of Spain. At the time of which we write, there were only a very few houses for the accommodation of visitors.

[S.E.M. to a sister.]

Gasparillo, Sep. 30, 1875.

Where do you think we are but at the islands, for sea-bathing and change of air. Our two elder boys are poorly ; Arthur still has dysentery, and Harvey is very much changed since his illness, so, contrary you may be sure, to inclination, we packed up and came off provisioned for a month.

At the time of which we write the usual way of reaching Gasparillo from San Fernando was by the Gulf steamer to Port of Spain and thence in a small boat. We elected to go direct by a drogher, which is a flat-bottomed sail boat intended for freight. The drogher might have conveyed us in a few hours, but the wind died away and night found us becalmed twelve miles from our destination, our only shelter a tarpaulin, our only luminary a one cent candle which we economized as best we could. There was a baby with us ; this we are careful to mention, remembering that on one occasion, after reading the biography of an eminent divine of our Church, my husband said he had enjoyed it, but added, "Nevertheless, one would like to know how many children he had, and how many remain till this day." So we venture to mention William Cuthbert Morton * and his milch goat as sharing the tarpaulin with us, also Mr. McDonald. Some on trunks and some on boxes, we wore away the night. I busied myself shielding first one and then another from the moonlight as our little craft swung round. Soon after daybreak they were able to make the landing place and we were carried on shore by the men. With great thankfulness we drank hot coffee, kindly sent in from the only neighbouring house.

*Now M.D., of Leeds, England, third and last son.

[S.E.M. to sister—continued.]—One dip in the salt wave recompensed us for all and we are now having a good time. Mr. Morton has gone back to his work for a week. We seem to be all improving.

A kind and sympathizing letter had been received from Rev. G. M. Grant, to which Mr. Morton replies :

Oct. 1st, 1875.

Things are very dull here, sugar being too cheap to pay ; every hand who can be spared is dispensed with, and many are looking in vain for employment . . . I thank you for your expression of interest in our Mission here. The dulness of times has hindered me somewhat in extending my school work, and some papers sent to the Board seem to have got pigeon-holed, perhaps through the interest excited by the Union now so happily consummated. But we ought to be taking a step forward soon. There is room for one or two more missionaries at once. If Canadians are not sent, native catechists ought to be provided for, till the agency employed be somewhat in proportion to the work to be undertaken. That the work is advancing I cannot doubt ; progress is distinctly marked, both in individual cases and in the views and feelings of the mass of the people toward the Gospel. In spite of considerable family opposition and social persecution, numbers openly avow their disbelief in any of the 330 millions of the gods of India, and express their faith in Jesus—the Saviour. Thus amid trials we have our encouragement.

Some of the trials of patience and some also of the encouragements appear in the following extracts :

[From Report for 1875.]

The field assigned to me by the Mission Council, at the beginning of the year, extended away indefinitely from the neighbourhood of San Fernando to the virgin forest, but I determined to confine myself to some sixteen estates and four villages. These estates and villages have been visited regularly and the Gospel preached to the people by myself and catechists* as opportunity offered. I have only baptized two during the

*Mr. Christie had been able to give up Annajee, so that for the latter half of the year Mr. Morton had his efficient help, and that of Kantoo, teacher at Jordan Hill.

year, but on one estate there are ten candidates for baptism, on another two, and some six or seven others are likely to apply soon.

Very labourious have our Sabbaths been, leaving home at 7.30 a.m. and returning at 5.30 p.m., filling up the day with meetings and generally eating our dry morsel by the way. But very happy has our work been in telling of the Saviour's grace and love to the people in their own expressive language.

A glimpse of the patient plodding involved in estate preaching may be had from the following summing up of the work of two Sabbath days. Collections were not asked at informal preachings, but if offered were accepted.

Jan. 10th, 1875--	Collection
9 a.m., Woodlands Estate, 25 Indians.....	—
11 a.m., Woodford Dale, 20 Indians.....	6c.
12.30 p.m., Cedar Hill, 40 Indians.....	—
2.30 p.m., Iere, English (22 Creoles).....	9c.
4.30 p.m., Mt. Stewart, Ram's house, 12 Ind.....	—
Total, 97 Indians	Coll. 15c.
Riding on horseback all day.	

Jan. 17th—	
Jordan Hill, School house.....	Indians 30
Jordan Hill, Barrack.....	" 10
Cupar Grange Estate, near Mill....	" 20
Cupar Grange Estate, Upper Barrack.	" 11
Friendship Estate, Sirdar's house....	" 10
Golconda Estate, 1st Barrack.....	" 14
Total.....	
95 persons.	

The Building of a New Church

The Iere Village church is very old. Some new wood, white pine, put into it four years ago, is wholly eaten away by termites and I am somewhat doubtful whether it can stand as it is another wet season. The roof being of galvanized iron is good, and would serve on a new building, but I fear the rest of the building, being over thirty years old, is past repair.

May 5th. Old church at Iere pulled down—not a day too soon ; the termites had been at work on it since the time of the Free Church Disruption, and they had reduced a great part of the under work literally to shreds.

May 6th. Frame of new church raised ; old materials sold.

Monday 10th. At Iere forwarding church work.

May 13th. Got out 500 feet lumber and forwarded same and one load of pitch [or asphalt] to Iere, and forwarded 4½ barrels of pitch, one of lime, and 16 tiles to Mr. Christie.

May 15th. Cutting out some moulding for finishing Iere church.

May 18th. Began pitching the roof of Iere church. Rainy, and so much hindered I only gave one coat to half the roof.

May 20th. Pitching Iere ; did what is equal to half the roof.

May 21st. Morning rainy. Afternoon finished pitching Iere church.

May 24th. At Iere Village seeing belfry finished.

[To Rev. P. G. McGregor.]

The new building is 37 feet x 22 feet 8 ins. ; it is unplanned on the outside and colour-washed. It has been occupied for the last two Sabbaths ; it looks well and the people are pleased with it, and I shall be glad to make the acquaintance of the man who can get a similar building constructed at less cost.

The accounts are preserved, showing that everything passed through his own hand, even to "One piece scantling for legs of bench, \$0.19." The total cost seems to have been \$293.05.

Asphalt Roofing

A novel feature in the construction of the little chapel was its roofing.

[To Rev. P. G. McGregor.]

I studied the subject of flat roofs covered with asphalt and gravel when at home, and after coming out tried several experiments, which are very encouraging. Asphalt is cheap here for we have a lake of it. I decided to cover the roof of the Iere church with it, also to use it for the floor, as we did in the San Fernando church. This enabled me to sell the iron of the old roof, and that, and some other old material, realized \$100.

In the asphalt process Mr. Morton found it almost impossible to secure from labourers the care

necessary to prevent leakage at the seaming. He therefore took upon himself the work of pouring the buckets of boiling asphalt, drawn up to the roof from below. The heat of the sun and of the asphalt united to make the task not only trying, but dangerous to health. A few years later, when less straightened for funds, he abandoned the process for the galvanized iron in general use, which had become reduced in price and was more lasting. In the meantime his enthusiasm for asphalt led him to Couva, where Mr. Christie was also studying economy in building operations.

May 26th. At Iere forenoon and went to Couva. Afternoon walked from Monkey Point to Mr. Christie's.

May 27th. Pitching [the roof of] Mr. Christie's school-house ; did three quarters of it.

May 28th. Finished school house at 10.40 a.m. Returned by afternoon steamer to San Fernando.

Missionary Carpentering

At Mr. Grant's request, Mr. Morton had agreed to take the superintendence of San Fernando school as long as he should continue to reside in San Fernando. Further, in December, 1875, Mr. Grant left on furlough for Canada. During the six months of his absence the whole work of the district devolved upon Mr. Morton, assisted by Mr. McDonald and Lal Bihari. A building was to be enlarged and fitted up to meet a change in the school.

Feb. 25, 1876. There is a popular impression in the North that, in the tropics, we get over the heat of the day by taking a siesta. This is a delusion. Could you have looked in on us last week you would have found Mr. McDonald and me busy at work as carpenters all through the heat of the day. We enlarged a room and fitted it up with new furniture without paying anything for carpenter's work. I am no carpenter, only an apprentice, but Mr. McDonald is "to the manor born" and

I serve under him. For ecclesiastics carpentry and fishing are I believe, the most honourable occupations.

The room thus fitted up was to be the scene of Miss Blackadder's earliest trials and triumphs as an instructor of Indian youth. Her appointment dated from August, 1876.

[To Rev. P. G. McGregor.]

We are anxious to know what kind of a school teacher is coming out. If young and good looking you may expect to hear of her being withdrawn from the school shortly by some lonely young Scotchman. [The lady proved to be both, but the lonely young Scotchman did not succeed.] The San Fernando day school, as you know, has had its trials and changes, but I suppose the white face and sweet voice of a female teacher will set all right.

Miss Blackadder writes :

San Fernando, 21st Dec., 1876.

"It hardly seems possible that it can be December. The sun is shining brightly ; trees waving in the morning breeze ; roses, honey-suckle, convolvuli, begonias—all in full bloom. Humming birds, too, are flitting among the flowers. I arrived at San Fernando Oct. 21st, rested a week, then commenced work. I confess that I felt disappointed when I saw the small, low building that was to be my school room. It looked so different from the pleasant school-houses at home. Thirty-eight children came on the first day to me ; the faces of Indian, Chinese, and a mixture of other races presented a novel sight ; as I looked around I wondered if I would ever be able to teach them. They all understood English, so one great difficulty was removed. Then the work of enrolling the pupils commenced—no easy task I assure you. Mr. Grant did the spelling and I the writing. Our fingers traced the letters that formed the names of Rampargas, Rampersad, Rampertap, Ramkalawan, Changoo, and others far more pleasing

to the ear. Some of the boys read very well, are quite advanced in arithmetic, write nicely, and have some knowledge of geography. We now have over sixty enrolled, with an average of fifty. . . . Our Sunday School numbers over ninety pupils and seven teachers."

Mr. Morton has been called "an ardent advocate of East Indian Immigration." In a note book marked "1875" we find the following, with which we close the present chapter.

[To the Editor of the *Halifax Weekly Graphic*.]

In your issue of Feb. 27th, "A.P.S.," in No. 3 of a series of admirable papers entitled "A Winter Trip to Trinidad," ventures one or two statements which I think fitted to make a wrong impression. For instance, speaking of the East Indians, he says that while under "indenture" "in all essential respects their condition is that of slaves, notwithstanding that an Inspector is appointed by Government whose duty is to see that they are properly treated by their masters." To this statement I demur, for (1) The East Indians are not brought here against their will ; (2) They are paid the same wages as others for the same work ; (3) It is far easier to illtreat a free man or English overseer than an indentured Indian, for the free man must right himself in law at his own expense, whereas the Government prosecutes for the indentured Indian and if it can be proved that the manager or overseer has struck an "indentured" Indian, he is instantly dismissed and made ineligible for employment on any estate where there are indentured Indians. This has happened more than once and one manager with a large family depending on him has been under this disability for several years and the Government still refuses to remove it.

East Indians are indentured for five years, but by a money payment they can terminate their term of indenture at the end of three years. English and Scotch overseers often come here indentured and always for three years. The overseer is certainly as hard wrought as the Indian, and not so well housed in proportion to his wants. If the manager strikes his overseer, it is in law only a case of common assault with a fine of five pounds, or in extreme cases of ten pounds. If he strikes an "indentured Indian" it is dismissal and disability probably for life.

Here is another fact. Last year we had 1,532 Indians who, having completed their five years' term of service, had, in consideration of a bounty of some ten dollars, voluntarily renewed their indenture for another year. The total number of indentured Indians last year was 11,310, so that about two in every fifteen of these had renewed their indenture. This does not look as if they felt it to be "in all essential respects" slavery. If they come voluntarily, are paid fair wages, and cannot be illtreated, are they slaves any more than Her Majesty's soldiers and sailors, and apprentices generally throughout the world ?

THE MISSION VILLAGE, SAVANA GRANDE

CHAPTER IV.

THE MISSION VILLAGE, SAVANA GRANDE

(PRINCESTOWN)

JULY, 1876—FEBRUARY, 1881

I.—THE NEW FIELD

It was not until our missionary had worked the Petit Morne field for one year that he felt competent to recommend a site for the third mission centre.

[To the Secretary of the Foreign Mission Board.]

San Fernando, Dec. 25, 1875.

At the beginning of the year I wrote you that I was seeking to ascertain how labour could be most wisely expended on my field. I early concluded that three of the estates assigned to me, viz., Tarouba, Corinth, and Golconda, should be included in the San Fernando field, as it would be easier to draw the people to San Fernando [their market town] than to any centre I was likely to establish. In the wet season I felt the serious inconvenience of working a field which cut across a section of three [main] roads with inconvenient cross-roads. In heavy weather the labour to man and horse was great. Then, too, no house could be rented in all this district and there seemed

little prospect of getting a site at Petit Morne. The difficulty was where would we be justified in spending money on building. In the meantime I had thought much of The Mission [Village] as a centre of operations, and had spoken of it as a fine field for a fourth missionary. When I came here one could not drive to a single estate from The Mission in the wet season, for the roads were impassable ; now there are only two estates in that quarter to which there is not a gravelled road. This has improved the quarter immensely ; the village has rapidly increased ; two blocks of Crown Land at no great distance have been settled by Indians who do not intend to return to India. The improvement of the roads has altered the relation of some estates, drawing them toward The Mission and away from the lower district [*i.e.*, Petit Morne.] My deliberate conviction, therefore, is that Mission Village, from which five roads radiate, should be made the centre of operations for my district.

Mr. Darling offered as a gift a convenient and eligible site for a mission house, just at the meeting of the roads.

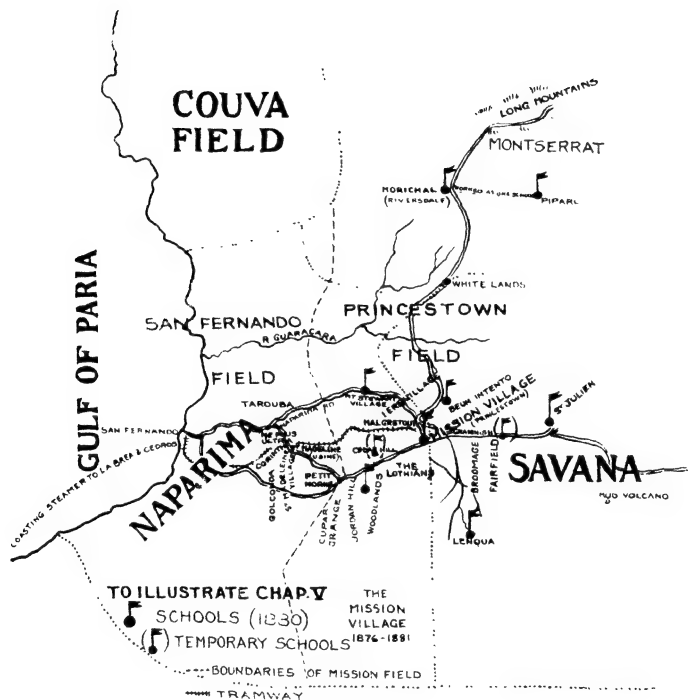
In February, 1876, the Foreign Mission Board decided with unanimity :

(i) To sanction the adoption of Mission Village as the centre of Mr. Morton's field.

(ii) To convey to Mr. Darling the Board's high appreciation of his liberality in the offer of a building site, and thankfully accept it.

(iii) To authorize Mr. Morton to take immediate steps to proceed with the erection of a dwelling house, with permission to draw to the extent of £500.

The situation of the village was high and healthy, affording a wide view over the undulating country covered with sugar cane, that swept down to San Fernando and the Gulf of Paria and which was intersected by gravelled roads starting from San Fernando. One of these, the more northerly, passed through Mount Stewart, Iere Village and Malgretout Estate, another by Petit Morne and Jordan Hill ; they united almost at the spot where the mission premises





THE MISSION HOUSE---MISSION VILLAGE (PRINCESTOWN)

were to be erected. To the north lay Morichal, buried in the Montserrat hills ; to the south The Lothians and the Lengua forest, where another Crown Land Settlement was in process of formation. With further gravelling of the road eastward, past Fairfield, Craigneish, and Bon Intento Estates, Mission Village would become still more central, the market town for an extended neighbourhood, a good tenting ground for the man seeking the welfare of East Indians.

The village presented a rather poor appearance. There was an Anglican church and rectory and a Roman Catholic church. Most of the shops and dwellings clustered about the terminus of the somewhat delapidated tramway, by which, after a more or less perilous journey through mud and mire, hogsheads of sugar from the surrounding estates were embarked for conveyance to the port of San Fernando.

The place received its name from having been one of a few settlements where the aboriginal Indians were located by the Spanish Government on lands which they cultivated for the common benefit, and where they were watched over by a priest or monk under strict Government regulations. These tribes have long since died out.

The Carib Indians had vanished into a forgotten past, but on the estates around dwelt East Indians in their thousands. The barracks of the busy labourers, where in friendly chat at the evening hour the missionary would prepare the ground and sow his seed, the hospitals where he would seek out the sick and lonely—these dotted the landscape on every hand. Surely all the elements were present which in the near future would make The Mission an ideal centre for the work he sought to do.

The Country Beyond

Mr. Morton thus describes a trip to the eastward, taken with Rev. George Christie, father of our Couva missionary, who with Mrs. Christie arrived in Trinidad on a visit to their son, 1875.

Feb. 22, 1876. Mr. Christie and I left San Fernando at 7 a.m. For nine miles we drove over an excellent gravelled road through Iere Village and The Mission on toward the forest two miles in the depth of which the Mud Volcanoes lie. Beyond the gravel the road, though passable, was fitted to give one a vivid idea of what the roads all round Savana Grande were like when I first came to Trinidad and to cause one to understand how the gravelling of the roads has made the Mission Village evidently the second centre in the Naparimas for mission work. For two and a half miles, though never venturing beyond a walk, we piloted our way with difficulty around quagmires and over slopes where the centre of gravity approached a critical point. I am not sure that the people of Yarmouth would have approved of our proceedings ; certainly on one occasion I saw their pastor holding on by the corner of the dash-board. It is true he said he was not afraid, "only putting out an anchor to windward *in case.*" Thus, at last, we reached a point where hardihood itself came to a halt.

A picnic breakfast over, we left horse and buggy and followed our guide into the forest. If any of your readers wish a picture of a tropical forest I commend them to Kingsley. All he says of vines, parasites, and giant trees is true. One fine tree I will notice. Its girth about four feet from the ground is 33 feet. . . . One has to walk around it and gaze for half an hour on its bulk before he can fairly take it in. The bark is covered with strong prickles, very terrible to stumble against, and making the tree look like a giant armed to the teeth. Mr. Christie, wishing to rest and gaze on the tree, was about to sit down on one of its roots which ran along above the surface of the ground. Our man Friday rushed to prevent him and pointed to prickles there also ; determined to run no risks the pastor of Yarmouth chipped off the bark as well as the prickles, when Friday again interposed, "Don't sit there, massa ; that juice take off every bit of skin wherever it come."

Well, we gazed upon the tree with new wonder and passed on to an opening in the forest—a circle of 600 yards in circumference, with some ten or twelve low cones of mud : such are

the Mud Volcanoes. The highest cone did not exceed five feet, one or two were slightly active, and perfect in shape. A pole can be thrust ten or twelve feet into the craters. Sometimes they explode and scatter the cones all around and then begin to renew them ; some become extinct and others break out in new places. I tasted the mud eleven years ago and found it cold and salt. That taste has satisfied me ever since, but Mr. Christie could not be satisfied with my experience and so tasted for himself. On the whole it must be confessed that the Mud Volcanoes, like many other things, are grander at a distance than when better known—that a visit to them seldom improves a good suit of clothes, and that they keep their secrets to themselves wonderfully well.

The part of the country in the neighbourhood of the forest has greatly improved during the last five years ; Crown Land has been taken up and cultivated and progress is visible on every side. In particular, an East Indian has taken up two hundred and forty acres of Crown Lands at £1 stg. per acre, and is establishing a sugar estate. The works are primitive, the cane being crushed by mule power. . . . Here we rested for an hour, spending the whole time in conversation on the subject of religion. . . . Contrary to what is usually the case, the wife seemed the more intelligent of the two. She said her mother was an idolator in India, but not her father, who worshipped only the Supreme and shapeless One. Their son was not at home ; he reads and writes English fairly and I hope to meet him soon as he is to call and get some Hindi books from me. My visit to these people and the opportunity I had of preaching the Gospel to them was the golden hour of the day.

One thing that impresses itself with ever-increasing force on the mind during such a trip as this is the wide field open to cultivation in connection with the East Indian Mission here. These people are spreading themselves and taking root in the land, and unless things are mis-managed, they will become a permanent part of our population. In the course of events it will be seen that the greater part of them have come to stay and to leave their children at home [in Trinidad] without a tie to India. It seems to me that British Christians on the Western continent will fail in their duty if they do not send a sufficient agency to carry to them throughout the whole Island the Bread of Life.

II.—THE NEW CENTRE

The New Mission House

It was pleasant to think that we were at last to have a comfortable and healthy house. To provide durable lumber, however, and complete the work for the sum allowed, namely, two thousand four hundred dollars, would necessitate something more than careful management. How this was accomplished the missionary tells us :

Feb. 25, 1876. Having an offer of hard pine lumber and boards at \$28 per thousand feet, while the usual price is from \$35 to \$50 per thousand feet, with the advice of the brethren, I have begun the proposed house at Mission Village . . . The undertaking being one of considerable weight and responsibility, I trust the Church will hold the rope with firmness and not let us down too suddenly. The occupation of The Mission will mark an important step in the progress of our work.

Mr. John A. McDonald had been a carpenter by trade ; he was domiciled with Mr. Morton ; together they conspired to economize in the building of the mission house by making the doors and the jalousie windows. Mr. Morton, being entirely new to the work, put his strength on the sawing and planing ; Mr. McDonald worked with such skill that no other mission house to this day has doors and windows of so workmanlike a finish. In a room on the San Fernando premises they began to carry on their operations at every interval of leisure.

[To Rev. George Christie.]

You will see how diligently we both laboured when I tell you that though the time at our disposal was short and we had so much other work to attend to, we got twelve jalousie windows, nine single panel doors, two large double panel doors and one small cedar door made and hung, with all the work inside the

bare walls, including a nice cupboard in the dining-room and the shelves in my study, finished at a cost of \$76.99. . . . Counting from the lowest rates at which we could get this part of the work done here, there was a saving effected on it of not less than \$320, for which we are indebted to the handicraft of Mr. McDonald and the sweat of our faces. To this, £5 stg. may be added for work done in connection with the papering.

The house being finished, Mr. Morton and family began to occupy it in July, 1876. It was a neat and substantial building with two outside apartments for servants and an outside kitchen ; it was completed and the grounds set in order for the sum named. A water supply was still lacking ; a large iron boiler, holding 4,000 gallons, was secured, a foundation built for it and spouting arranged for a further cost of about \$100, which was provided by items of rent, etc., from the Iere Village house, which was now demolished as no longer habitable.

The work of the negro congregation there had been found increasingly burdensome. Mr. Morton demitted the charge at a meeting of Presbytery, Oct. 24, 1876. His demission was accepted. Supply was given for a time by the United Presbyterian congregation, San Fernando. The work was finally handed over to the Anglicans.

We are quite comfortable and happy now . . . Mr. Darling's gift of half an acre of land for the house, while of very considerable pecuniary benefit to our Mission, was a personal kindness to ourselves. For convenience, coolness and freedom from dust (in the dry season a matter of more moment than people at home might be inclined to think), the situation is unequalled in the village.

S.E.M.—I think you would call our new home very pretty. The house is set back from the road ; we are getting a little flower garden established, and a great many pretty shrubs with variegated leaves round and round the house. Our children are all looking very delicate; we are hoping the country air will invigorate them.

My own health was weak. The shadow of coming illness was upon me. I knew only that I was unequal to my work, and grumbled accordingly.

S.E.M.—My cook has left me to nurse a sick child ; Willie has the mumps and cries a great deal ; a silver spoon is lost ; I often wish I had some one to attend to the house and let me teach the Indians. I should then be quite happy, I think.

Mission Village as a Centre

With the new centre a new line of division was adopted for the districts, transferring from Mr. Morton's field five estates and one village to the care of Mr. Grant. They were Tarouba, Ne Plus Ultra, Corinth, Petit Morne (with the Usine), and Golconda estates, and St. Madeleine Village. Mr. Morton was thus enabled to stretch out farther to the east than had before been contemplated, while still bounding with San Fernando on the west.

It was a greater pleasure to be near Iere Village, two miles away, than it had been to be in it. We came into touch with former scholars who had remained in their homes, and thus secured in a short time three monitors who, after further training, all became teachers. Their names were Ramkhelawan, Banawa, and Bakshoo.

Aug. 5. There can now be no doubt whatever about The Mission being a suitable centre. We have a prominent position in the eye of Christians, Mohammedans and heathen. Other advantages, too, we have gained by taking up our position here. Thankful for these advantages, we go forth to sow the incorruptible seed, never for one moment forgetting that our sufficiency and our success are of God.

We were not long in getting to work.

A lot for a church facing the mission house, and a small building which served for a time as church and school house were secured but, proving too small, an additional building was

begun Oct. 1st and finished by the 15th of Nov. Beyond getting the materials on the ground it cost me little trouble, as Mr. McDonald saw to the carpenter's work and had the seats and desks nicely fitted up. This building is strong and comfortable and answers very well for a church as well as a school room. The entire cost is \$445, of which \$270 is on hand [collected in small sums]; the balance I hope to raise without drawing on the funds of The Board.

The school was opened on July 24th under Joseph Annajee. When the new building was ready Mr. McDonald took his place.

Mr. McDonald is in charge of the school, and it requires a great deal of attention. . . . Fifty children, all beginners, reading in a language they do not understand; add to this the care necessary so to manage them that they will continue to attend school and yet that discipline be maintained in order to train them to propriety of word and action. . . . Some of the people decline to send their children, but the marvel is that so many of them cheerfully send.

Of the progress of the children under Mr. McDonald, assisted by ourselves as we were able, it is recorded that in six months there were "six boys reading in the New Testament. A little girl is reading the Second Book. When any of the parents visit the school, Mr. McDonald shows them the cleverness of this little girl in reading and arithmetic as a proof that their doctrine of female stupidity is false. There are five other girls in attendance. Parents cannot believe in the disinterestedness of the missionaries and teachers." "They frequently tell us that we are paid by the Queen, and that every scholar we have counts so much in our favour."

Mr. McDonald had for a year and nine months prosecuted diligently and with success the care of Mr. Grant's schools. On the 30th Sept., 1876, it was mutually agreed that he be relieved to work with Mr. Morton, which he did until his return to Nova Scotia for reasons of health in June, 1877.

About the same time, owing to my severe illness, we also were obliged to leave for Canada ; to make suitable arrangements for our absence, Miss Blackadder, who had been teaching in San Fernando, was then transferred to the school at Mission Village.

Mr. Morton loved children and all young things. It was this love as well as duty that led him into the schools and made him enjoy the simplest teaching and write with zest even of the pranks of his boys.

[To St. John's Sunday School, Halifax.]

Sep. 5, 1876. There are so many beginners that I have to help the teachers and monitors every day. Sometimes I get tired of hearing "S-o so," "O-x ox," and "go up," "go on," but after all some of the little fellows do "go up" and "go on" very nicely. They learn hymns and catechism and about forty attend Sunday School.

The children here and at Jordan Hill dress pretty well, though some of the parents are poor. At one estate near San Fernando, where Mr. McDonald taught a school, the children were very dirty and half naked. Some kind ladies in New Glasgow, Nova Scotia, sent out a box of clothing, and great was the commotion when the garments began to be distributed. One boy got none for he would not attend school, but when his mother saw the others with their nice new clothes she gave him a good sound hiding.

On one occasion two children came to our house and got a lesson and on leaving were presented with a shirt each. In a very short time five others came in, all breathless. When we asked what they wanted they all said "a lesson." The others had run to the estate and these, seeing their new clothes, picked up their books [they were school children] and rushed for our house. They were cunning enough to think that the surest way to get a shirt was to profess great devotion to their lessons.

[In December, 1876,] Mr. Darling invited ourselves and our school children and teachers to enjoy a field day at The Lothians. . . . and there breakfast was served to some three score youngsters, on plaintain leaves, and eaten with the fingers [in Oriental fashion]. This is merely primitive simplicity of manners and is attended with several manifest advantages. For example, there was no breaking of plates or loss of knives,

forks, and spoons, and no troublesome washing up, for the leaves were thrown away and the children took themselves off to the pond and set hands and faces all right in a trice. . . . All too quickly passed the day, for December days, even in Trinidad, are not so long as mid-summer days in Nova Scotia, and here the sun rushes to his setting so quickly, twilight lingers but a few minutes in the west, and then all is dark. So the larger boys thanked Sahib, and tied coloured handkerchiefs on bamboo poles for banners, and all marched away with shouting and, no doubt, on the morrow many awoke to sigh that next Christmas was so far away.

In San Fernando [at Shady Grove] we lived in a fine grove of fruit trees, and Indian children, like all children, love fruit. There estate children often used to come and ask for a lesson when we knew that the golden-apples, oranges, sapodillas and mangoes were the chief attraction. . . . They got very much at home with us and wandered about the place picking up fruit. Immediately on our leaving to come here, Shady Grove was occupied by others ; the boys, not knowing, came in and began to scatter about the grove in search of fruit, as usual. Imagine their consternation on hearing a hue and cry raised and seeing some strange Creoles running to catch them. They disappeared like young partridges, and all escaped but one, who got shaken, if not beaten. They gave Mr. McDonald a very amusing account of the affair and laughed heartily at the poor fellow who got caught.

In the early days of the Mission a great event was to take place in a Hindu family. Two boys, six and eight years of age, were to be married the same evening. The boys attended one of our schools and were present till noon. The preparations were all complete, but the father, on calling at the school in the afternoon for the boys, found that they had disappeared. No one had seen them after they had eaten their mid-day meal. Had some enemy—man or angel—spirited them away ? None such had been seen. The estate was soon in commotion. Every room was searched and even the boiling-house and the empty furnace. There was still of course the pond ; had they drowned themselves ? That could not be in broad daylight and in a place so public. The sun dipped low, the Brahman was ready, the brides of five and seven years were fully adorned and the feast was waiting, but where are the bridegrooms ?

The first ray of light thrown on the subject was by a very small school-boy who suggested that they had absconded and,

he thought, hidden themselves in a neighbouring cane-field. The field was soon surrounded and gangs of searchers investigated it, ridge by ridge. Shortly there was a joyous shout and the two bridegrooms were dragged out of a bed of dry cane-leaves and brought forth to the laughing crowd ; before they well knew what was happening to them, they were bathed, dressed and married without another hitch. The younger of these boys died early. The other became a Christian and married in church the girl from whom he had run away. He used occasionally to tell the story to a delighted audience and ask the juniors, "What would have happened if that rascally school boy had not peached on us ?"

The Sabbath School and services at the Mission were encouraging from the first. Here every helper was required to be present so far as his work permitted, bringing with him any children or others who were willing. Thus we were provided with teachers for the Sabbath School, where old and young were taught.

Annajee's help was very valuable.

My catechist, Joseph Annajee, is a most useful man ; as an educated Brahman he was quite accustomed to take a position among his fellows and exercise an influence over them. If I am absent he takes entire charge of the central service. . . . In the afternoon he goes in one direction and I in another to conduct other services. . . . I do not feel like becoming pastor of a congregation of converted Hindus. When sufficient progress is made I fully expect that men like Annajee will be ordained to this work. Correctly speaking, I think we missionaries are the evangelists and these natives are helps now, to become in due time pastors.

III.—THE FIELD AT LARGE

While the organization of the centre was proceeding the estates and, beyond them, the Crown Land Settlements were being approached by preaching every day in the week. In this work Mr. Morton

was assisted at first by Annajee and Kantoo only. A school was a centre in the neighbourhood of which, if the teacher was one of experience, he performed many of the duties of a pastor.

Jordan Hill Under John Kantoo

We have seen Kantoo under instruction at Iere Village and among the earliest converts there. Shortly after his baptism he took charge of Jordan Hill School, April, 1873.

The first place I saw Kantoo was in a "copper-hole," throwing dry megass into the furnace to make the coppers of cane-juice boil. Having heard who I was he came out of his copper-hole to see if I could give him something to cure a cold in the head. . . . For more than three years he worked [in the cane-piece] daily, and came to school in the afternoons. He studied diligently, but opposed the truths of Christianity determinedly. I have a lively recollection still of the persistent way in which he continued to maintain what ground remained to him while gradually retreating till, at length, Hinduism left him no standing ground. He became an earnest Christian and was most successful both as teacher and catechist. While yet a heathen on the estate he stole a very fine cedar board and converted it into a box. After his baptism he went to the manager of the estate, confessed what he had done, and offered to pay for it. The manager was very much struck and declined any payment. I know nothing of this till some time after. Kantoo has the knack of turning his hand to many things. He can cut out and make his own clothes, and, odd as it may seem to us, he made his wife's also till he had taught her to sew. Mrs. Morton got him to leave his wife with her to learn to sew, but she became so homesick by noon of the next day that she had to be sent home.

Kantoo shewed his efficiency not only in the school, but by interesting the parents of his pupils so that they attended the religious services in the school house in large numbers. The next step was to assign him, in addition to his school, a district in which he would be responsible for the preaching and visiting. In this work he achieved marked success.

Kantoo's First-Fruits

March 5, 1877. I baptized six persons on the 7th of January, all from Jordan Hill Estate. Four of them belonged to one family—father, mother and two sons ; the other two were school companions. . . . I was present when one of the last-mentioned boys asked his [heathen] father if he would allow him to be baptized. The father was evidently much stirred and perplexed. He looked toward me, but I told him as the father of these boys he must decide for himself ; it was a grave matter and God would hold him responsible if he did not decide wisely, or if he did anything to hinder his sons from walking in God's ways. Turning to the eldest son the father asked, "Do you believe that there is but one God and no others to be looked to ? " He answered, "Yes." "Do you with heart and soul believe the Christian faith which you have been taught ? " "Yes." "If you become a Christian will you never turn back from that way ? " "No, never." "Well, I am contented ; you may be baptized." The mother also gave her consent. Much the same questions were asked of the younger boy, with the same result. On Sabbath the father came here [to The Mission], led his two boys forward with the others, and, in the presence of the congregation, renewed his consent to their being baptized. All four boys were baptized on their own profession of faith, Kantoo to continue their further instruction. They all read the Scriptures both in English and Hindi and are very well behaved. . . . Kantoo says these are his firstfruits.

John Kantoo's wife will be recalled by the reader. Her name was Annie Jalabeeah, a fair-skinned, gentle girl of about twenty years at the time of which we are writing. She had learned from her husband and from the missionaries to read both English and Hindi, taught sewing in the school, and was respected and beloved by the women on the estate. In 1876 she became ill, suffered much, and latterly could only be relieved by the influence of narcotics. .

In these trying circumstances her faith in Christ was steadily sustained and quietly expressed. She died, leaving a babe three weeks old, who was baptized by the side of her mother's corpse. The name chosen by the grandmother and approved of by the father was Dukhani—"the Sorrowful"—but we do not

care to perpetuate in the child's name the sorrow of its birth. As a babe she is to be called Dukhani, but if spared to grow up the Sorrow will no doubt be dropped and her Christian name, Annie Jalabeeah—"A Sweetmeat"—be taken up.

Cedar Hill Under Arthur Tejah

Before leaving San Fernando Mr. Morton had succeeded in opening a school on Cedar Hill Estate. An interest was thus awakened that was found very helpful at The Mission, especially in establishing our Sabbath services there. Arthur Tejah, the teacher, attended these services, bringing with him a band of his older scholars, who were very proud to be looked upon as our choir ; the hymns were Hindi, sung to the native music as taught by ourselves, and they rendered them well and heartily. Not long after the opening of our central school we were able to draw the Cedar Hill children to Mission Village and close the estate school. Arthur Tejah was then transferred to

Fairfield Estate

This was an afternoon school in which the teaching was confined to Hindi and religious instruction. It was an entrance to the mud region where little could be done until the roads were further gravelled, after which it was absorbed into the central school.

Mount Stewart

This school was reopened in 1876, after having been closed for a time. In Dec., 1879, Mr. Morton reports a building at Mount Stewart, erected "at my own risk. . . .Accounts show that the work is virtually completed without drawing on home funds and without a balance of debt."

Bon Intento

There was an afternoon school for Hindi and religious instruction on the estate of this name, to the northward of Fairfield.

Morichal Under Joseph Annajee

April 26, 1878. Left at 6 a.m. for Morichal [a Crown Land Settlement]. Selected a site for a school, etc. Jack and I got back to Santa Marguerita at 5 p.m., both weary and hungry. I had breakfast at noon, but Jack had only a feed of corn all day. Reached home at 7.30 p.m.

Morichal is the name of our new mission station in the Crown Land Settlement of Montserrat ; it means the place of Morich palms, and is about seven miles from The Mission, counting by the road, but in the wet season it is a good deal more counting by the time that must be spent in reaching it. All around here the Indians are settling on lands received from the Crown. Dr. Chittenden, who owns a cacao estate in the neighbourhood, gave us the use of a site. The people cut cabbage palm posts and planted them in the ground and got out light poles of native wood and carrat palm leaves* for plates and roof. I hired some labour and bought some boards and nails and between us we got up a building 40 feet by 18 feet ; 10 feet at the end is floored and closed in for the catechist to live in ; the public part is open. All this is primitive enough, but it is cool and airy. It will not last long—perhaps not more than five years, but it only cost our funds a little over \$30. The school was opened a month ago ; two weeks since I preached there to a very attentive audience. Joseph Annajee takes charge of this station, with a monitor to assist in the school. On him I intend to throw the responsibility of this field very largely. He has been with me for years and should now be prepared to stand alone. The distance is sufficient to prevent his leaning on me ; and, while I will go at times to aid him, I will use every opportunity of leading the people to look to him as their spiritual guide and teacher.

In 1879 we got out a little booklet of twenty-seven pages which was printed in Halifax under the supervision of Rev. Robert Murray. In its pages are related, in nearly his own words, the experiences

*Fan-shaped and serviceable for roofing.

in India through which Annajee, becoming disgusted with heathen gods and heathen ways, agreed with the Emigration Agent to go to Trinidad, how while working on a sugar estate he was found by Mr. Morton and brought to know the religion that he had reviled as the true one, and how he became a devoted teacher of the faith that once he destroyed.

Annajee says : "I give many thanks for those ministers who prayed to God to show me the true light, and who taught me this holy Christian religion ; I repent of all those foolish words that I spoke to them ; and I give thanks to the Lord Jesus that He did not cast me out for my sins. My mind tells me now that those ministers are true lamps for this wicked world, and that if they did not go into every country, then the whole world would shut up their eyes and would come like Sodom. As those ministers prayed for me, so I am praying for all heathen people that God would show them the true light and would take them into His fold, and would make them like me in all things, except in the hard punishment I suffered, and the sorrows that I have felt because I refused my Lord ; Acts xxvi. 29." A copy of the "Story of Annajee" was sent to Rev. D. Hutton, of Mirzapore, India. There the Church Vernacular Society ordered it to be translated into Hindi and an edition of five thousand to be put in circulation. It has remained on the list of their publications ever since. Our edition of a thousand copies was easily disposed of, resulting in a profit of \$22 for our funds. Two faded numbers survive in Trinidad.

Annajee's style in dealing with the people was both unique and impressive.

One day he came upon an aged couple who ten years ago lived in Iere Village. The old man's health had been failing and they felt dull and lonely, so much so that Annajee noticed at once their low spirits and enquired, "What is the matter ?

Have any of your children or friends died ? ” They answered “No ; all are well.” “Have you no food then in the house ? ” “Oh, yes ; look at the heaps of rice and bunches of bananas in the house, and the plantains growing all about.” “What then is the matter ? ” “We have plenty to eat, but our hearts are heavy and unhappy, we know not why.” “I will tell you a parable,” said Annajee. “There was once a man who had a tiger and a goat. He kept the tiger in a cage and tied the goat near. He fed both regularly, but he could not get the goat to grow fat. The reason was that when he brought grain and grass to the goat the tiger used to roar at him and try to get out of his cage at him. The goat trembled and lost his appetite ; what food he did eat did not seem to do him any good and, growing weaker, he used to look up and see the corbeaux [or vultures] waiting to pick his bones. Thus, though well cared for, he was very unhappy. Now, you are like that goat. God has given you children, land, and plenty of food ; but death, like a tiger, roars for you ; the fear of death haunts you and destroys your comfort and, looking upward and forward, you see only your unforgiven sins, like corbeaux, waiting for you after death and you cannot be happy. What is the comfort of house and land ? Where is the sweetness of food, with death and judgment near ? ” The tears were by this time streaming down the faces of both the man and his wife. Then Annajee went on, “But, listen and I will tell you of a mighty hunter who killed the tiger and drove away the corbeaux—of the Saviour who abolished death and bore away all our sins.” Then he gave a brief account of Jesus, His incarnation, life, love, and death to save sinners ; he then prayed with them. When he left they begged him to come back and teach them more of the way of hope and of life.

Morichal was a somewhat isolated district, but Annajee was always cheerful. He came to us at Mission Village every Friday and Saturday, as did all other helpers, for instruction. A branch school was opened at Piparo, which proved to be more important than Morichal. A schoolhouse and dwelling were erected there in 1880 “on land which I myself have given.” (Yearly Report.)

Feb. 5, 1879. The work is laborious on account of the nature of the roads, but Annajee on his donkey finds his way

into every corner....His faithfulness has been a great relief to me....

[Later.] I baptized four adults from his field on the 29th of June, [1879], his firstfruits at Morichal.

And here his chief left Annajee, carrying on a valuable work when he himself left the district something over a year later.

The centre of the Morichal district is now called Riversdale, and there, on the site selected for the little thatched school-house, is now an East Indian church with about ninety communicants.

Schools in Crown Land Settlements

In 1875 a change was made in the School Ordinance by which grants-in-aid were made for each scholar who passed satisfactorily at the annual examination, but school fees were imposed on at least three-fourths of the children. We [the missionaries] regarded school fees as a retrograde movement and felt that an annual grant depending on the result of a day's examination—perhaps a rainy day—was precarious and illiberal.

Mr. Morton, with experience gained at Morichal, had found the provisions of the Ordinance of 1875 unsuited to the needs of Crown Land Settlements. The distances to be travelled through mud and mire were great, while the flooding of streams and ravines rendered it at times unsafe for the children to attend. An unusual amount of sickness was sure to arise under such conditions, thus further increasing the difficulty of keeping up a good average attendance. Transportation also made building and furniture costly. The following correspondence throws further light on these difficulties and how they were surmounted. The freedom and confidence with which Mr. Morton writes bear testimony to the readiness of the Government to meet the special needs of its Immigrant population.

Mission Village, July 14th, 1879.

To John Harragin, Esq.,

Commissioner of the Southern Province.

I have just received your letter of 8th inst. informing me that "The Morichal Indian School will be aided from the 1st Jan. next, conditional on an improvement in the arrangements of the School, which did not appear to be satisfactory." The managers in their application promised to make necessary improvements. Without waiting for the answer of the Government, some improvements have been already effected, and others, if indicated, might be effected within a few days, so that I am at a loss to understand why we must wait six months longer before being aided. The school has already been in operation fifteen months. It is intended for a specially interesting class of our people, Indian settlers on Crown Lands. It has to contend with special difficulties from the people being so scattered and the paths so bad; some Indian children come two miles out of the woods to attend it. Under these circumstances I cannot help expressing surprise that when Canadian enterprise and benevolence had started a school and borne all the burden for more than a year, the Government should be so slow to render partial aid. Even as it now stands, the school is certainly better furnished and better attended than the new Ward School in the Lengua Settlement was when I last visited it. I shall await your directions as to "what is required to be done."

In the following month Mr. Morton and Mr. Grant addressed to the Commissioner a joint letter, which is not to hand, accompanied by the following from Mr. Morton :

Savana Grande, Aug. 22, 1879.

Dear Sir,

In reference to the joint letter of Mr. Grant and myself addressed to you on the subject of grants for schools in Crown Land Settlements I wish to offer a few words of explanation. Lengua has a Ward School, but only one Indian child attends. The case of that settlement might be dealt with either by having a separate school for the Indians, or by having an Indian as assistant teacher in the Ward School and allowing me freedom to direct the work among the Indians.

I have a school at Morichal and another on the Vega road, near the entrance to Piparo. I applied to have the former put

on the list of Assisted Schools and received a reply to the effect that, as the school house did not seem to be quite up to requirements, the school would be assisted from Jan. 1st, 1880, on condition that the arrangements were brought up to a standard which the Inspector of Schools is engaged in preparing. With such roads, and the people so scattered, it is not easy to get the average required. With more than half of the children Indians and more than a fourth Spanish, equally ignorant of English, it is double labour to prepare them for examination. Then, there having been no school in the settlement before, some of the children are so old that they cannot be presented in the first or second standard. This will tell so unfavourably on our result fees that I have come to the conclusion that the allowance granted under the Assisted Schools Ordinance is quite inadequate. . . .

Were my work grafted on the Ward School System it would be absolutely necessary that religious instruction should be given to the Indian children, and it worked as a special department. An Indian girl who had attended a Ward School for three years lately came to our school here. While able to read the Second Book freely she could not answer the simplest question about her duty either to God or man.

The pressure of hard times is felt by the Church which we represent as much as by others ; we cannot extend our present educational efforts—perhaps not even keep them up. We would, therefore, very gladly see the Government take up the work in these Settlements, and would do all in our power to render assistance.

To the joint letter of the missionaries the following reply was received :

“In answer to your letter to me of August last, offering to undertake the establishment and maintenance of a school for the children of Indian immigrants in each of the following coolie Settlements, Lengua, Barrackpore, Fyzabad, Rusillac and Montserrat (Morichal and Piparo), in consideration of an allowance from Government of £50 per annum for each, and exemption from compliance with the regulations respecting qualifications of teachers and style of building, furniture, etc.

"I have the honour to inform you that his Excellency the Governor has been pleased to accept your proposal.

I have the honour to be, Gentlemen,

Your Obedt. Servant,

J. HARRAGIN,

Commissioner, Southern Province.

To the Revs. J. Morton and K. J. Grant."

With this substantial encouragement from the Government the missionaries went forward. Morichal school was improved and Lengua opened by Mr. Morton ; Barrackpore, Fyzabad and Rusillac were opened by Mr. Grant.

When leaving the field Mr. Morton reports (1880) seven schools, of which five were assisted by Government. The number of scholars enrolled was 258.

Dec. 31, 1877. In weighing carefully the work of schools after ten years' experience of mission work my conviction is that they are essential to our success and that their results are as manifest as those of any other part of our work.

IV.—A TIME OF TRIAL

With a view to securing greater lucidity in our narrative of the work, the following notes of happenings in the home have been reserved though they date from the beginning of 1877 to the end of 1878.

We had been but six months resident at Mission Village. The field about us lay white to the harvest ; the reapers stood ready sickle in hand, but, in the good Providence of God there was, for a time, to be suffering in place of doing. How each laid the other a living sacrifice on the altar of duty to Trinidad is part of the story of this period. We gather it from

"Daily Notes," written to keep Mrs. Morton informed as to the work while in Nova Scotia, and also from letters of the date.

Gasparillo, April 23, 1877. Mem Sahib had been ill for nearly three months. Doctor and apothecary had done their best and began to hint that skill and medicine could do little more ; strength and hope were failing, and while a little strength and some opportunity yet remained, words were spoken, messages given, and arrangements indicated which implied her removal from us. Could nothing more be done ? It only remained to try the effect of a change. So we came here, leaving the work in charge of Mr. McDonald.

[S.E.M. to a sister.]—June 7, 1877. How many long months it is since I have written you ! I thought I should never be able to do so again, but I am a little stronger just now, after my trip to the Islands. I remained there eight weeks with the children ; it did them all much good. I improved too,—in some ways very much—but the disease is still going on, and it can only end one way. All our friends urge me to go home for a change, and if I could make up my mind to go without Mr. Morton, I would have gone before this, but I cannot and he cannot leave his work unless we were reasonably sure that it would be a cure and we are not ; but I would give a great deal if it was our turn to go. Everybody goes home for this disease. Had things turned out differently, Agnes would have been in Nova Scotia for her education by this time, but I will not part with her now. The little ones may require her here, or perhaps they might all go home. I believe that they could all be provided for among Mr. Morton's friends, but if he could at all keep them here with himself he would do it.

The unwillingness to try a change to Nova Scotia arose, not only from the difficulty of leaving the work, but from the very weak state of the patient added to the discouraging verdict of five medical men who united in pronouncing the case a hopeless one. After the return from the Islands a sixth was called in, who was of opinion that with the free use of morphia, the voyage might be undertaken, and also that there was some ground for hope that the change might mean the saving of life. It was thus seen to

be duty to undertake the journey to Nova Scotia. A cable had also been received from the Secretary of the Foreign Mission Board and another from the Halifax home, both saying "Come." The Mission Council expressed their "deepest sympathy and full concurrence." They agreed "that Mr. Christie should occupy the house at Mission Village and carry on, as well as possible, the work in both fields." and that Miss Blackadder take charge of The Mission School in Mr. Morton's absence. It had been without a teacher since Mr. McDonald left.

On the 7th of July, Mr. and Mrs. Morton sailed with their four children, reaching St. Thomas on the 14th and Halifax on the 26th. Mr. Morton remained with his family about three months only. Mrs. Morton had during that time gained some strength, but there being absolutely no hope of recovery apart from a prolonged residence in her native air, they decided that Mr. Morton should return alone to his field of labour, feeling that nothing was so dear to them as the progress of the work at the new station. Leaving his family, therefore, at board in Halifax, he sailed October 31st, arriving at Port of Spain on Wednesday, 21st November, 1877.

At Mission Village Again

Mrs. Brown was formally installed in the Mission House as mistress of the commissariat department, and I began my new mode of life as a boarder—Miss Blackadder being my fellow boarder. Mrs. Brown is a very respectable English woman and a member of the Wesleyan Church, with whom we have had long acquaintance.... The garden is bright with flowers, but those for whose sake they were planted are far away, and there are three little empty cots not yet to be looked upon with composure.

It is not surprising to find in Mr. Morton's notebook of the same date the outline of a sermon on

self-sacrifice—John xii., 24-25, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" ; and another on "Submission to God." We can give space to but a few extracts from the "Daily Notes." Along with the work outlined, and pervading it, the reader may find traces of a quickened sympathy between pastor and people, and a certain emotional fervour which was doubtless the outward mark of much inward strain. We can note the people gathering about him, children welcoming his coming, and an increased number of baptisms.

Nov. 26, 1877. We have seven people living on the premises, some to teach, all requiring to be taught. One is Ragbir, a brother of David Mahabir, the interpreter at Cedros, staying here to attend school. All these gathered into the house at 7 p.m., sang a bhajan [*i.e.*, a Hindi hymn] ; then I read a chapter and explained and we joined in prayer. [The missionaries always aimed at making their family devotions profitable to all in and around the premises.]

Nov. 27. Went to San Fernando to divide the new books from India, £33 stg. worth . . . Had a singing meeting in the evening with all on the premises, also Balaram and four others from Couva.

. . . We held prayers this morning in the school-house to accommodate the number.

Jan. 1, 1878. Had a very pleasant service in the school-house at 8 a.m. ; present, 60. People coming and going all day. In the evening had all into the study and finished the story of Joseph. The plan of letting them read up through the day and report the result at night without the book, taking turns, seems a good one. They did well to-night and the others listened with interest. I have only to point out the lessons taught, etc. To-morrow night we are to have the history of Lot.

Nov. 29, 1877. Examined Cedar Hill School before breakfast. Room for improvement which I will strive to effect without delay. Set all the Hindi books, old and new stock, in perfect order and dusted part of my library, so that my study is much improved. After dinner went to The Lothians and had a good meeting in the Round House (a thatched shelter for labourers).

Dec. 4. Mr. Grant came to see how I was getting on. As heavy rain came on he stayed to breakfast. Set some variegated leaves to press and dry to send to the loved ones far away.

Dec. 6. In study till breakfast. After, went to Mount Stewart School, which seems to be getting on well under Paul Bhukhan. I am giving Ramkie a daily lesson in Hindi and Tejah one in English.

Dec. 9. Sabbath School at 8 a.m. ; present, 50 ; attention good. At 11 a.m. public worship ; attendance close on 50, all adults, some from Malgretout and some from Mount Stewart. Bhukhan is a great help with the singing. The attention was excellent and interest unflagging, as also at Jordan Hill at 2.30 p.m. The school-house there was well filled. Never felt more free or overflowing in speaking to any people. At 4 p.m. a meeting at Woodlands Hospital. The roads being very bad for a wagon I rode. Shortly after getting home rain fell. All now gone to the Wesleyan Chapel. *Alone, all alone !* Annajee has just been in to report that he and Tejah held meetings in two hospitals with fair audiences and also visited several families. So the day is past ; night has shut in ; the rain comes pattering down, and our Heavenly Father looks down upon us. This is our comfort amid loneliness and sadness ; God is near ; under His shadow we desire to rest, and to His care commit the loved ones far away.

Dec. 15.At 3.30 p.m. walked to Malgretout and met Mohammed Ali* and his friends ; I went round all the barracks and spoke to the people as I had opportunity and got home at dark. I enjoyed my visit to Malgretout ; a troupe of children followed me everywhere, and all the people seemed pleased to be visited and spoken to. Thus another week is past. Eleven places have been visited by myself, or Annajee, or Kantoo this week.

Dec. 16th. Sabbath. 68 in S. School ; a fine class of lads above 12 years of age. At 11 a.m. 40 adults assembled. After the usual services the following were baptized :

William Ramkie—after Rev. Dr. McCulloch, of Truro, N.S.

Charles Ragbir—after Mrs. Morton's brother.

Geoffrey Subaran—after Mr. Geoffrey McColl, of New Glasgow, N.S.

At 1 p.m. left for Mount Stewart, and had a good meeting in the schoolhouse. After dinner had a pleasant meeting in Malgretout Hospital. There are only seven people in the hospital, but Mohammed Ali and his friends came in.

*The friendly driver before spoken of.

Jan. 6, 1878. The Jordan Hill service was particularly enjoyable. Bakshu and Banawa, two brothers, Mohammedans, were to have been baptized, but their father drew back at the last moment from the fear of man, so we have to wait a little longer for them. Ragbir returned last night from Cedros and with him three new boys, to stay here and attend school; Motilal ["The Loved Pearl"] was to have come, but seems to have lost the boat. I expect he will come on Thursday. If so, that will make five from Cedros, and Frankie [Mr. Darling's protégé] makes six. I think we had better build a barrack and open an institution for boarding boys!

Jaganath

Dec. 19, 1877. Wednesday. Sent for early to see Jaganath, who lives down the tramway and who had violent bleeding of the lungs during the night. He has had a cough for a year. I found him very anxious and regretting that he had not taken better heed to what I had been teaching him. . . . After dinner went again to see Jaganath and sent for Mohammed Ali to consult about the disposal of his property. He came at 7 o'clock and it was arranged that Mohammed Ali and I should be executors and guardians of Jaganath's two children. This settled we all talked to him very earnestly of ceasing now to think of anything but of his soul's salvation. I say we all, that is Annajee, Mohammed Ali and I,—and after commending him to God we came home at 8.15 p.m., after which I wrote his will.

Dec. 20. Had Jaganath's will signed.

Dec. 21. Jaganath growing weaker.

Dec. 23. Immediately after Sabbath school went to see Jaganath. Services all small. Yesterday pay-day everywhere. After service took a few who had been present and went again to see Jaganath. His case has given me much anxious thought. He has for some time renounced all idolatry and has resisted all efforts made to get him to sacrifice to deotas or to be initiated in their name. His confession of sin has been very full and apparently hearty and he has been asking mercy only in the name of Jesus. He seems also to have obtained some measure of deliverance from fear and from the burden of sin—some sense of pardon and relief. I therefore baptized him. He had not urged this strongly as if trusting to it, but merely said he was willing if I judged it best. As he had refused to yield to the babujees, I felt I could not leave him in their hands when going away. Had he been well I would have delayed and insisted on

fuller instruction, but he is growing weaker daily. I can say, "Behold, he prayeth," and so trust that I was justified in baptizing him under the circumstances.

At 3 p.m., service at Jordan Hill. Over 60 present. School house quite crowded. Baptized John Gobin, Joseph Nemai and Said Ahmad. They all answered the questions put very clearly and firmly. Drove to San Fernando and preached there at 7 p.m.

Dec. 29. Jaganath buried yesterday.

Kangali

Feb. 6, 1878. At The Lothians ; one man in the hospital named Kangali, very ill and not likely to get better. Used to come to church and knows something of Jesus and His work; prays only to God, and sometimes, in the name of Jesus, but inclines to think that though he is a sinner he has been a pretty decent man and to rest somewhat on that. Oh, how natural that is !

Feb. 7th. 11-1 o'clock at The Lothians ; Kangali no worse. Went specially to see him as he expressed a desire to be baptized, and before that I must see that he at least professes to rest all his hopes on Jesus.

4 o'clock, meeting at Woodlands Hospital—present 14. Three very bad cases—one in the very last stage of consumption ; one far gone in dropsy, and one had her face half eaten off with a sloughing ulcer. What men do suffer in this world of sin ! There are eighty-five in the estate hospitals which Annajee and I visit weekly.

At 5 o'clock came to The Lothians Hospital along with Annajee. Kangali's mind has been far more clear and settled to-day, every hope but one dying out, and that one growing stronger. His answers were so satisfactory that I baptized him as the sun was setting, and perhaps before morning he will be gone. My work for to-morrow is Mount Stewart School and Broomage Hospital, and for Friday Jordan Hill School and Hospital.

You will see that the "Daily Notes" are mere reports of my principal movements and work and will, perhaps, be dry, but they will keep you posted in the work. I have finished "Aurora Leigh" for the second time and commend it to you. . . . I wish the children could see the calf ; it is so fat and large and smooth. Ramkie strips off the hard leaves of the cane-top and gives the soft, white centre to the cow and calf, of which

they are very fond. It is so dull here without you all that even the calf is fallen back upon for a little interest and amusement.

Study of the Language, Etc.

Dec. 7, 1877. Friday. Day dull, did not go much out ; met Dr. Hammond, who advised carefulness for a while longer. Translating the Litany into Hindi to be occasionally used, and writing it into my book in the Nagari character.

Dec. 10th. Monday. Mr. Falconer* came to San Fernando yesterday. I was to go down to consult him about several matters, but the day proved very rainy and I kept in the house. Till breakfast [10.30 a.m.] studied Hindi very closely. At 1 o'clock I took out a box of old letters and other things to set them in order and save them from cockroaches. I dusted and tied them up carefully and put them away in S——'s desk and work-box, with some books, etc. ; these two boxes were filled and will be preserved till delivered to S——, if God will. In this sad work I spent two and a half hours of painful thought, doing it as a duty to be sacredly performed. Nobody will ever know what hours like these imply to me ; especially as I am waiting so long for some word to silence fear and quicken hope, and give me some definite prospect to look forward to. "Heart be still" ; Fear be silent—eleven or twelve days more and news may be expected. Till then, "Be thou still."

Dec. 19. This morning I finished reading through the Book of Psalms in Hindi, not overlooking one word or expression of which I was uncertain.

Jan. 10, 1878. I am translating Smith's "Daily Remembrancer" into Hindi ; Mr. Morash, Moravian minister at St. Thomas, presented me with the books. There is one for morning and another for the evening ; the books are small—just a page for each day. I have been doing two pages every day and sometimes three. My object is : (1) To make myself so thoroughly acquainted with Hindi that I shall be able to say the exact thing I wish in clear and forcible language. In this respect I find the advantage already. (2) To provide something for our teachers and catechists which is not provided by any of our tracts. Annajee is going to copy it as I go on with the work, for his own use. (3) It gives me a definite study in the exact line of my work and tastes, and that is a great object

*Rev. Alexander Falconer, formerly of Dartmouth, Nova Scotia, pastor of Greyfriars Church, Port of Spain, 1877-1885.

when one wants to have no idle time—when a leisure hour is a load to be got rid of. Sometimes I get dull and gloomy ; one cannot work at locomotive rate all the time. Body and brain get fagged, and then, what is there to do but to mope a bit, to long vainly for the absent, and perhaps to awaken vain fears of bad news by the coming mail, then go to God and rest in Him—rest body and mind, and rise up as cheerful as one can ? So I hope to wear the year out.

Dec. 20th, 1877. Examination of the Mission School [Miss Blackadder's] began at 12 sharp. A number of white people present—Mr. Darling, who sent a good supply of candies and two beautiful bouquets ; Mr. and Mrs. Frost, who sent a nice parcel of small books and cards, and some others. Children present sang nicely and, indeed, went through their exercises very well and were particularly clean. The little pictures from the box you sent were greatly prized. I hope you will be able to get some more. All got some candy and a fine large banana ; that was all the treat as we have agreed that there is to be no feasting till Madame comes back, or, at least, till we hear that she is getting well and strong.

It was two months all but ten days after leaving Halifax before Mr. Morton received any word of his family. This was in those days but ordinary time.

Dec. 21. I am waiting on the van to bring letters—*Home letters*. Evening—Letters arrived and read ; boys all excited and in good cheer, and I very thankful for the favourable news. Kantoo is here and has already set to work to write Madame, in hope, in due time, to get a letter, like Annajee and Tejah.

Dec. 22nd. Sat. Annajee left for Couva on a visit to Balaram. Before leaving he wrote a hurried note for "Madame," which I send just as he wrote it. John Kantoo also wrote. Inside of the letters are a few pressed leaves. I did not succeed well, as the weather has been too damp, but they will, I hope, reach in something like condition and they will speak of Trinidad.

*Extracts from Mrs. Morton's Letters to Her
Husband*

Halifax, Nova Scotia, Nov., 1877. Last Saturday Dr. Reade came to see me ; he seemed uncertain ; said it was just

possible I might get better, and that my surroundings were very favourable. I am trying not to be discouraged.

Nov. 16. I am still trying to keep up and do my best for the children. When I feel discouraged I have only to think of them so dependent upon me and that makes me try to live. Dr. Burns* called to see how I was getting on without the "guid man" . . . I trust that after we have been tried we shall be permitted to live and work together again. This is all my desire so far as this world goes.

Nov. 23rd. I was exceedingly thankful to hear what a favourable passage you had had. The letters from Annajee, Tejah, and the school children were a real comfort to me ; I felt almost repaid for parting with you. Let them write me again and don't correct their letters ; the naturalness of them is their great charm. Mrs. Burns was much pleased with them and asked me to bring them to the meeting of the Ladies' Missionary Association next week. I think of Trinidad by day and dream of it by night . . . When I can do nothing more I thank God that I am not altogether without hope of seeing you again. I have a very definite expectation that greater success than hitherto will be granted to our Mission. Yesterday I told Dr. Reade that I did not think medicine would do me any good. He said, "How do you expect to get well then ?" I said, "I don't expect to get well." "Oh," he said, "I think you will." It is only after getting your letters and the young men's that I think I *must* live.

Dec. 22. Professor Currie** spent an evening here; he saw all the young men's letters and was delighted with them ; he spoke of the good feeling they showed, and evident originality. Annajee's last was certainly very touching ; I read yours through with perfect calmness, but not so his . . . My health is improved. . . . but still doubtful if I can get well. Mrs. John S. MacLean thinks there is a great deal more interest taken in our Mission since we came. Dr. Dodge shows a very particular interest ; he sees all your letters . . . I feel glad that the Mission is dearer to me than ever and that my heart clings so constantly to Trinidad. My father wonders how I can still prefer it, after tasting the sweets of civilized life again.

March 3, 1878. I feel at times a sensation of happiness that the work is going on and that it will go on whether I live or die ; that it is not necessary that I should live, but it is necessary that I should take up my cross and follow Jesus while life lasts. Mrs. Burns and Mrs. John S. McLean have both

*Rev. Robert Burns, D.D., pastor of Fort Massey Church, Halifax.

**Of the Presbyterian College, Halifax.

been very kind to me. Mrs. McLean strongly advised me, for the sake of my health, to send at least two of the boys to Pictou. She said, "If you don't pack them off at once I will come and do it myself and I wish they were going to-morrow." I had already resolved to send Arthur soon for his health, as he is still troubled with dysentery ; I now made up my mind to send Willie with him. Mr. John McDonald came in and a happy thought struck me that perhaps he would take them. He seems proud of the office, so they are to go on Wednesday, March 6th, to Gilmour Cottage ; Mr. McDonald will remain a night and see how Willie* will behave.

[Later]. . . They were delighted to go and the grandparents will be pleased to have them. I have done it for the best and committed them to Our Father, without Whose care we should all be orphans indeed.

May 1st. I am not improving at all—only holding my own. Dr. Lawson kindly offered to bring any other doctor I might choose and treat me. I thanked him and said I would see after I came back from the Eastern Passage, where I go in a week.

May 6th. I have been growing weaker lately. . . . I think my fate will soon be decided.

Mr. Morton, in Answer to the Grave News

June 5th. I feel that we are giving our heart's blood to this Mission, for no other cause would separate us thus, and it seems like the oozing out of one's life-blood to be thus separated when you are ill. . . I will still hope and pray that God may be pleased to restore you to some measure of health and bring you back to me. If you find that the Nova Scotian summer is not doing anything for you, come away here at once. The change back may do you good and if it come to this, that no earthly hope remains, let me at least have you with me. . . . till the last. Your presence might do me good and God might take pity on us and make you well again.

A few days before the last note was written in Trinidad the following was penned in Nova Scotia:

S.E.M.—May 25. I feel very much better than I did, and although my trouble has not been any better as yet, I am keeping up courage.

*Aged three.

May 29. I have good news for you at last. After writing the above I seemed much worse . . . then suddenly took a change for the better, and have now been quite well for three days.

June 7. I have continued perfectly well as I have told you above—this makes twelve days. No bad symptom since the day I got well ; is it not remarkable ? All said it was very nice, but it would not last ; now they think it will.

When I felt so very poorly the last two or three weeks in Halifax, I think (I am afraid to be too sure, but I think) that I was brought to greater submission of mind than ever before, even to be willing to die without you. At the very same time I found myself entertaining the thought that "Perhaps this is the lesson I was to learn ; perhaps now that I have gone down to this depth the Lord will begin to bring me up again." This thought continued with me, and seems now to be proving a reality. What I tell you is real truth, not the least mixture of imagination in it.

[Later.] You are right in not being too sanguine about my improvement, but can't we be happy while it lasts ?

July 29. I am sorry you were not feeling as cheerful as usual. It is not to be wondered at with the school work and your anxiety and loneliness.

Aug. 31. Everything seems to be coming out right for us now, but we ought not to slip back where we were before, but to hold on to what we have learned so painfully.

[Later.] You see I am planning to live though I have have no great hold on life.

My hold on life grew stronger and in December I was able to return to Trinidad and my work after an absence of seventeen months. Our three sons went with me. We left our daughter to continue her education. Mrs. Roderic McGregor and family, of New Glasgow, N.S., well known as friends of missionaries, relieved us of all anxiety by receiving Agnes into their home and continuing their interest in her as long as she remained in Canada.

The Acts and Proceedings of General Assembly, met at Ottawa June, 1878, contains the following passage :

"The prosperity of the Trinidad stations affords cause for thankfulness and further cause may be

found in the steady improvement in Mrs. Morton's health. Thus has the Lord made darkness to be light before His servants, He has given the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

The two years spent at The Mission after my restoration to health were among the happiest of our missionary life ; we worked with buoyant hope among an increasingly attached people. Difficulties there were, "steady opposition from January to December," writes my husband, "no open field attacks, but quiet, persistent efforts to keep the children from our schools and the adults from our influence," but the cause made steady progress.

Helped by Miss Blackadder our work for women began to take visible shape. We had girls living on the premises, sometimes as many as seven, cared for and trained by her at a small cost contributed by personal friends. In her report for 1878, Miss Blackadder says : "Fourteen girls have been instructed in the sewing and fancy work class ; 160 articles have been made ; five girls have been taught the use of the sewing machine and to cut out work."

As usual in former years we taught in our own dining room in the evenings any who having no other opportunity might be willing to learn along with the boys and girls staying on the premises.

Miss Blackadder writes : "Mrs. Morton's family has at times numbered from twenty-four to thirty. Most ladies would be alarmed at such a host, but not our house-mother ; the more there are around, the more she seems to enjoy it. I look around the large dining-room, well filled with boys and girls, and think there are more than enough for comfort ; but no, a scraping of feet is heard outside. Mrs. Morton calmly says, 'Come in boys,' and in come three or four more to join the evening class."

Our reputation as a "Happy Family" must have penetrated even to far-off Cedros. One evening : small boy who had been hardly treated by his employer, making his way alone for a distance of forty miles through unsettled country, reached our dwelling after dark, hungry and broken-spirited. Hearing a little noise at the steps Mr. Morton went out. A small voice said appealingly, "Sahib, I have come to stay," and stay Toolsee did, to become a useful member of the community.

Other two of our little group were Clarence Akhbar Ali and Geoffrey Subaran.

1879. Akhbar Ali is a young man (Mohammedan) who was baptized some months ago and is living on our premises for study in the hope of becoming a teacher or catechist later. He reads four languages and is very intelligent. We have also a boy, Geoffrey Subaran, who is learning to be a cabinet-maker, but gives his evenings to study. Subaran asked Miss Blackadder for a book that would make him "feel sorry." "I like to feel sorry on Sunday," he said. I suppose he meant a book that touched his feelings ; so, Indians have feelings and like a book that moves them. We greatly wish to see them moved to better thoughts, feelings and purposes.

V.—WORK AMONG WOMEN

There are no zenanas in Trinidad. Our women immigrants are not recruited from the class that in India are shut up in zenanas. In Trinidad they find themselves of added importance through the small proportion of their sex. They have great freedom of intercourse and much evil example around them. Sad to say they often shew themselves to be as degraded as they are ignorant. On the other hand many are beautiful and lovable, faithful to their husbands and devoted to their children. This, however, is by no means the rule.

Women can be reached by barrack preaching and general visiting. In early days many were won in this way.

On estates, more especially if there was no school, it was a difficult task to gather women for worship. This was, however, only a little less true of the men.

S.E.M.—June, 1879. The missionary holds regular fortnightly services on an estate. A little before the hour he goes round to each small house inviting all he finds to come and hear, accompanied, perhaps, by his wife, endeavouring to gather in the women. Endless excuses are presented, but that is not the worst ; quite a number will readily agree to come and request you to move on while they change their dress or lock their door, but you see nothing more of them. As we pass along the barracks we sometimes hear "Christen'em karo," which shows that they are saying among themselves that if they come to the meetings we will make Christians of them. The result of our efforts is, perhaps, to gather in a dozen or so more than the small number who would have come without being called and these, for the most part, so ignorant and indifferent that they can catch, at best, only a faint glimpse of the truth you are struggling to put before them in the plainest and most forcible light. We return through the week, visiting from house to house, holding a meeting at the estate hospital and examining the school. The children flock around us ; all are kind and friendly, but the progress in winning them for Christ is very slow.

In 1879 the Report indicated some progress :

More has been done among the women this year than during any previous one. From 4 o'clock till dark Mrs. Morton, several days each week, visited among them and taught them while I went among the men. As a result, the attendance of women at the service here and the interest shown by them have greatly increased. After the service the women retire to the dwelling-house to be catechised by her as to what they remember of the sermon, while the men sing another hymn and are catechised by me. At Jordan Hill she has succeeded in getting a fair proportion of women to come to service. At Mount Stewart no women used to come to church. At first Mrs. Morton had a meeting with them in some of their homes while I conducted service with the men. But since we have

moved into our own new school-house, which is more comfortable and private, they come in with her to the regular service and in quite as large a proportion as the men. The sewing-class in Miss Blackadder's school here has an excellent influence. During the year several women have spent some time on the mission premises under instruction and have not only received benefit themselves, but will, we hope, exert a good influence upon others. The women, as a rule, are quite as wicked as the men and more ignorant and prejudiced ; thus their influence for good or evil is very great.

Similar results were reported for the following year, our last at Princetown, as The Mission was now called.

By visiting in their homes Mrs. Morton succeeded in getting the attendance of women at the services at Princetown, Mount Stewart and Jordan Hill to be more than half that of the men, the number of [East Indian] women in the island being only about half that of the men.

In April, 1877, Mr. Morton prepared a paper headed "Remarks on the State of the Indians—Intended for Government," in which he makes a number of suggestions on a subject that was engaging the earnest attention of the Government, *i.e.*, how best to encourage legal marriages among East Indians and further to protect their conjugal rights. He says, among other things :

What I would propose is this—that an ordinance should be passed providing for the registration of husbands and wives when they arrive, leaving all others to get married either in our churches or before Wardens, as other classes of the community do.

This provision was shortly after embodied in an Ordinance which has been in operation ever since.

Many husbands and wives were to be found who were affectionate and faithful to each other, but, sad to say, even the little Christian community had occasional experiences of this distressing kind.

Soobhie is the woman who knocked at Juraman's door and was taken in, with the result that he had his throat cut. He was now a catechist and she, too, a Christian. Up to this time she had been a good and faithful wife.

March 9, 1878. Yesterday Juraman wrote that his wife, Soobhie, had run away ; that he and Balaram had found her and brought her back, and that, as Mr. Christie was in Port of Spain, I should go over. It was 3 p.m. when I got the letter, too late to go that night. Next day I went by the morning van, met Mr. Christie in San Fernando, where he had been selecting pitch pine lumber for his new church, and drove with him from Monkey Point to Esperanza. He told me that Soobhie wanted to leave her husband and go to live with a certain man on the estate. As in that case she would have to take her hoe and labour in the field, I concluded that Soobhie was not in her right mind. Before I had talked with her fifteen minutes she quite broke down and began to cry. After a little she said that her head was turning—that if let go she would run away somewhere—anywhere. After further conversation she said, "I will stay with Juraman, only let me go to Iere Village till I feel better." So I made them join hands anew.

March 18th. Monday. A note from Mr. Christie says that Soobhie, who returned suddenly to Couva on Thursday, has left Juraman and has gone to live with the man spoken of before. That she is sowing grief and sorrow for herself is certain.

March 23rd. Sat. Juraman came over yesterday and is here to-day. Soobhie got afraid that he would prosecute her and brought back all her bracelets to him ; he made her give up the veil sent her by Mrs. Morton. She must be crazy as well as wicked. Some of these Indian women are hard to understand and I fear are not much good when you do understand them. But then it is the result of long ages of ignorance, mistrust, and degradation. And we cannot hope to raise them in a day, nor must we be discouraged by drawbacks.

July. Soobhie wishes now to come back to Juraman, but he will have nothing to say to her. [She never returned to her husband.]

At the beginning of 1878 the following "Statement" was issued by the Mission Council for circulation in Trinidad ; it is valuable as embalming

the names and good deeds of benefactors, and as showing some of the results of the Mission to date:

STATEMENT

"At the beginning of the second decade of our Mission we beg respectfully to submit the following Report :

Ten years ago the first Missionary began to acquire the language, and opened a school in Iero Village. Seven years ago the second Missionary began his work in San Fernando, and four years ago a third settled in Couva. At the outset stern, persistent opposition was offered to our work, both among the young and old. Now prejudices have softened and opposition greatly broken down even among those who have not accepted the truth. For three and a half years not a convert was baptized, and during the next four years comparatively few ; but the number has been increasing from year to year and during the year just closed 70 adults and 25 children have been baptized ; these have been gathered out of every caste. Here it may be right to remark that many more, both adults and children, might have been baptized but for the care which we feel it necessary to exercise in the matter of Christian instruction and in taking heed that those seeking baptism have no hopes of worldly gain for themselves or their children. Five of our converts now devote all their time as catechists to preaching to the adults, and a number are engaged in our schools, successfully teaching the young ; most of them either read, or are learning to read, the Bible in their own language. They attend Church regularly, abstain from strong drink, opium and Indian hemp, and endeavour by their industry to support themselves and families. During the year their Church offerings amounted to \$600, which, with a bequest of \$150, make their total contributions \$750. Twenty-four couples have been married during the

year. It is not pretended that all these converts from heathenism have proved sincere, nor can this be asserted of Christians in any land, but there has been no special discouragement whatever on this account. In 1877 we imported two hundred dollars' worth of Bibles and other books from India, a large part of which has already been sold.

SCHOOLS

"Fifteen Schools have been in operation, namely, San Fernando, Marabella, Concord (north), Picton and Wellington, Canaan, La Fortuné, Jordan Hill, Mount Stewart, The Mission, Fairfield, Esperanza, Sevilla, Exchange, Perseverance and Spring, with 694 on the Roll and an average daily attendance of 441. English is taught in all these schools except one, as English must be the future language of those who remain in Trinidad ; but means are taken to teach them to read also in their mother tongue, so that a fair proportion of them can read Hindustani freely.

"We have to acknowledge, with thankfulness, the interest taken in our work by the proprietors of estates and by the planters and public generally. The following are annual contributions to the work of this Mission :

Hon. A. P. Marryat.....	£ 35	0	0	\$ 168
John Cumming, Esq.....	155	0	0	744
Wm. Burnley, Esq.	150	0	0	720
G. Turnbull, Esq.....	150	0	0	720
John Spiers, Esq.....	50	16	8	244
John Lamont, Esq.	75	0	0	360
Louis Preau, Esq.....	20	0	0	96
M. Lennon, Esq.	25	0	0	120
Messrs. Chas. Tennant & Sons	80	0	0	384
C. B. Pasly, M.D.....	25	0	0	120
	<hr/>			
	£765	16	8	\$3,676

Of this £300 is contributed for the support of a missionary in Couva and the balance for schools.

"Though not on the list of annual contributors, we have to make special mention of indebtedness to Messrs. William Frost and H. B. Darling, for both liberality and encouragement, and our thanks are also due to many who have liberally contributed to the erection of our buildings.

"The Presbyterian Church in Canada has expended \$36,000 and it is her desire to give the Gospel to all these Indian Immigrants. We, her agents, have devoted ourselves to this work, and, encouraged by the past, are resolved to prosecute it with all diligence.

JOHN MORTON,
K. J. GRANT,
THOS. M. CHRISTIE, B.A.,
Missionaries."

Of the twelve gentlemen on the list nine were Anglicans, two Roman Catholics, and one Presbyterian.

VI.—CALL FOR MORE MISSIONARIES

The earliest mention in the information before me of an addition to the staff of a fourth missionary is contained in jottings from the Minutes of the Foreign Mission Board, which show the Board to have been willing but not able.

'July 25, 1876. Fourth Missionary to Trinidad considered and delayed.'

'Aug. 15th. Fourth Missionary to Trinidad reserved on account of lack of funds. A member of the Board offered \$400 a year for two years, rather than that a missionary should not be sent for want

of funds. . . . Resolved that there is an open door and an agent willing to go, but on account of [lack of] funds refer the matter to Synod.'

'Feb. 7th, 1877. Fourth Missionary still delayed for lack of funds.'

The Secretary reports to General Assembly, "There is room for double the number of missionaries as quickly as they can be furnished. The Indians are increasing in Trinidad. Hundreds arrive annually, and of late years few have left, so, as their numbers grow, Trinidad, unless evangelized, will certainly be heathenized. There are large districts containing East Indians which remain untouched and, in fact, there is about one-half of the Indian population among whom no missionary labours."

This was the position in October, 1877, when Mr. Morton, on leaving his family in Nova Scotia, issued the following appeal to the congregations of his Church :

October 31, 1877. At noon to-day I sail for Trinidad, after a stay of three months in Nova Scotia. It is now ten years since we first went to Trinidad, and we are neither weary of the work nor discouraged in it. Whoever may entertain doubts of the ultimate success of the Mission, we do not. We go forward, and we wish to "speak to the people that they go forward." . . . Our agencies do not reach one half of the people. Fifteen thousand heathen there, without a missionary, stretch forth their hands to you. Their appeal is but the mute one of heathen in their blindness, but does it not reach home to your hearts? On their behalf the Board has appealed for funds to send at least one additional missionary. A small sum from each of the congregations that contributed nothing to Foreign Missions last year would suffice for this work. Are whole congregations to let the year pass without contributing even a small sum? Are members to go on contributing a mere pittance, while the heathen appeal in vain? Surely this will not continue!

With respect to the field occupied there is a loud call for earnest prayer. The Gospel is being preached by your missionaries and catechists to the old, and a staff of teachers are engaged with the young. The baptized have to be trained,

enquirers led on, and the mass of heathenism assailed. Your band of workers stand in constant need of wisdom, patience, and well-directed zeal ; and the rich grace of our God is needed to make the Word and means profitable and fruitful. We are thankful for the agents that have been raised up, but we want more such. The seed is being sown, and sown abundantly. Let those who have power with God plead for the blessing, till the thousands of Couva and the Naparimas be brought to Christ, and our Balarams and our Lal Biharis and Annajees go forth in the power of the Spirit to plant the standard of the Cross on the hills of Cedros and Montserrat, and throughout the valleys of the Caroni and the Guaracara. For the sake of the Saviour who loved us and gave Himself for us—for the sake of the heathen who are perishing—for our sake whom you have sent and who look to you for help—and for your own sakes, that your joy may be full, pray the Lord of the harvest to pour out His Spirit.

On Mr. Morton's return to the field a step forward was taken by the Mission Council.

Jan. 3rd, 1878. Meeting of Council at San Fernando. An appeal for two more missionaries to be forwarded ; one for the Caroni district, the other to drill catechists, say four days a week in the dry season, to look after out-posts, and to take the place of missionaries home on leave which, with five missionaries, will be one every summer.

The Rev. Alex. Falconer fully endorsed the views presented by the missionaries in their appeal and said, "I trust the Church at home will rise to the necessities of the hour and provide for you the men and means for the Christianizing of the Asiatics of this Island."

We find Mr. Morton, four months later, surveying the Northern district, as yet untouched, "in the light of a field for mission work."

April 17th. Wed. I travelled by rail from Port of Spain to St. Joseph and then to Curépe Estate and Mr. McDonald's [the manager's]. Mr. Turnbull and his sons came out before breakfast. After breakfast we all visited Frederick Estate, where Mr. Turnbull is building a Usine [*i.e.*, central works]. We then drove up the Caroni, south side, some three or four miles, and on returning drove to McLeod Plain, where Mr. Turnbull proposes in course of time to build another Usine.

At a village near Curêpe is a nephew of one of our people [Ramkie], who also comes to Curêpe occasionally. They have a little school room in this village and a man baptized by Mr. Christie is teaching them. At 7 p.m. I held a meeting with 25 people crowded into this little school room and a dozen more at least round the door and windows. They listened very attentively and asked me to send up Tejah or Annajee for a week or two. I met to-day 8 people whom I knew in the Naparimas. This village would be a good place for a school.

April 18th. Thurs. On to Arouca by carriage, looking well to the country in the light of a mission field. At Tunapuna, two miles above St. Joseph, is a railway station, and here would be a good place for a second school. A house could be got to rent at Tunapuna and it would be a convenient enough place for a missionary to live.

April 19th. Rode to Arima, which seems to be quite a growing place, but the East Indian population is not large. If our fourth man is to go [to this field] it is all important that he be a man of worth ; therefore, our very earnest prayer is that such a man may be moved of God to offer his service.

Mr. Morton's jottings from the Minutes of the Foreign Mission Board enable us to trace the continuing difficulties in the home Church.

'Feb. 15th, 1878. Appeal read for one man without delay and a second at no distant date, endorsed by Rev. A. Falconer.'

'April, 1878. At a meeting in New Glasgow, "In response to the appeal of the Mission Council for another missionary without delay, it was agreed to make strenuous efforts to obtain a suitable man."' '

'May 14, 1879. Rev. Mr. Christie was present at this meeting. Fourth missionary urged by Mr. Christie. Answer, "No Funds."' '

'May 12th, 1880. Question of Fourth missionary referred to Synod on account of Funds and on May 27th to General Assembly.'

VII.—TRAINING OF NATIVE HELPERS

The general trend of events added to the enlarging field of operation served to emphasize the necessity for increased native aid. The systematic training of helpers was in process in every field, but the sense of increasing need gave a new impetus to effort, while the progress already made in their secular education admitted of being followed up by a very primary theological course.

The first attempt at instructing the helpers together is described in a letter to Rev. P. G. McGregor, D.D. We may call it

The First Theological School

April 4, 1878. In forwarding an appeal for more missionaries at the beginning of the year, the Mission Council urged the necessity of providing for a more thorough and systematic training of our native agents. Each missionary could train the catechist who lived close to himself, but those in the outlying districts, and others who should be in training for future appointments, could not be attended to properly. There are, besides, very many and manifest advantages from training these agents together. It was proposed, therefore, that something should be done in the meantime as an attempt in that direction. I undertook to be teacher. It was agreed that the class should meet four days in the week from Tuesday till Friday, so that the young men could be at their stations for their work on Sabbath; and that we should try a course of four weeks. After a few weeks' notice and preparation the class opened on the 12th of March. Mr. Grant sent up five, Mr. Christie one, and there were four from this field. Of these ten young men, four or five might perhaps have been instructed in English; but as Hindustani is the language they will be using, and as the others could only be taught in that language, English was entirely set aside. Our text-book was the Hindui Bible; our aim, so far as we went, to make it an intelligible and interesting book—to indicate clearly its purpose and great object. During the three weeks we met we went over the five books of Moses and the Epistle to the Hebrews—our New Testament Leviticus. The question of the

origin and meaning of animal sacrifices which meets us at the gate of Eden and was set up with fulness of ritual at Sinai, awoke all their interest and into it we entered with a good deal of detail. They had all taken some part in heathen sacrifices, and some of them, as Brahmans, were intimately acquainted with the ritual of Hindu sacrifices ; hence, to them, many points, such as the distinction between a burnt offering and a peace offering, were very readily appreciated. Face to face with an examination on the chapters which describe the tabernacle, they halted in dismay. One of them, speaking for the more advanced, said, "We know a few things about the tabernacle and altars, but it is not clear even to us, and to the others it is all confusion ; and if we do not understand clearly about the altars and holy places, we cannot understand rightly about the sacrifices. How can we understand the matter clearly ?" By the use of French cross-ruled paper I showed them how they could draw a plan of the Court and Tabernacle and furniture without even a ruler. The idea was caught up at once, and although some of them used up several pages of the paper before they succeeded, this only served to impress the necessary facts clearly on their minds. All through Leviticus and Hebrews the advantage of this lesson was felt by us all. Divinely appointed sacrifices in their relation to the sacrifice of Christ as their substance, and to heathen sacrifices as their tradition, evidently enlisted the interest of every member of the class, and when I pointed out how accurately the Apostle Paul described the heathenism of India when he said (1 Cor. x., 20) "The things that the Gentiles sacrifice they sacrifice to *deotas* and not to God," there was a murmur of approbation all round the class. In treating of the plagues of Egypt they entered with zest into a comparison of the idolatry of Egypt and India ; so, too, in connection with many of the civil laws given by Moses. . . . Many questions were asked which indicated decided mental activity in thinking out the problems brought before us. While this mental superiority which we claim for the Indian made it necessary to meet the class thoroughly prepared, it was a great pleasure to have to do with minds capable of taking a broad view, and of tracing the leading purpose and aim of a book, to which other considerations were subordinated. This enabled us to get over more ground, and elevated our work above that of an ordinary Bible class. The principal difficulty we met with arose from the inability of two or three in the class to write their own language quickly and accurately, and some patience was required to get them to draw out the necessary notes and outlines ; but it is work that will amply pay in the end. With

Genesis as an introduction, and a very unusually interesting introduction it proved, we looked carefully into the Mosaic institutes, and closed with a New Testament application in the Epistle to the Hebrews. Here the brighter light and enlarged privileges and, consequently, increased responsibility of New Testament times came under remark. As the shadow of a friend cast across one's way in the early morning sun, before he himself appears is pleasant and cheering, but not equal to the presence of the friend himself, and not to be embraced—clung to—in his stead, so the shadow of the coming Saviour on the cross fell across the ages in sacrifice and type, only valuable as prophecies of Him—promises of His coming; but now we behold the Lamb of God who taketh away the sins of the world. It is the noon-time of the world when no shadows are cast. The friend has come in truth and the suntype or likeness of Him, the shadow which He cast, which was sent us long before His coming, is overlooked and studied only to note with interest how far it was faithful to the living face on which we lovingly gaze. As I thus spoke the whole class seemed pervaded with a deeply earnest feeling, showing them to be men of hearts as well as of heads.

I proposed this week to take up the Books of Job and Joshua, but the sickness of one of Mr. Grant's teachers and some circumstances connected with another of his schools, made it inconvenient for two of his men to attend; we close, therefore, with a course of three instead of four weeks. This, however, is the less disappointing as a suggestion was made two weeks ago that we might meet, say three days each month—giving the interval for reading. This suggestion commended itself to all the class and to all the missionaries. We accordingly propose meeting again about the 9th of May. Those who feel most deeply how inadequate all this is, will yet, I think, appreciate the effort as a right beginning—a movement in connection with our Mission entitled to the prayerful interest of its supporters.

Subsequent meetings are not recorded; for various reasons the plan was not followed up; each missionary continued as before to train his own workers; yet, in our judgment, the paper has an interest that justifies its insertion.

The following bears no date nor any indication of having been used, but its place in the note-book

of 1879, after June 12th and before July 8th, suggests that it was prepared in connection with approaching action in Presbytery.

It is generally admitted that every Church ought to aim at raising up a native ministry, and this duty becomes the more important in the Foreign Mission field on account of the difficulty of getting and sustaining Foreign missionaries and the great danger there is that the Christian religion will continue to be regarded as an alien element which can only live through the management and authority of foreigners. In freedom of speech and in acquaintance with the habits of the people the native has generally the advantage, but this may be quite counter-balanced by the superior training of the educated missionary. In one matter, however, the native always has the advantage—he is a native, not a foreigner. If however the tried and well-conducted catechist must go on teaching and preaching, but no disciple whom he has led to the truth can be initiated into the Christian Church except by the intervention of the foreign authority, the impression—inevitable, perhaps, for a time at first—becomes confirmed, that Christianity is a foreign religion and that natives who embrace it become foreigners. The effect of such a false impression in shutting the minds of the mass of the people against a candid consideration of the claims of the Gospel may be easily understood. It seems that everything possible should be done to make the Gospel among the people a “fruit tree yielding fruit after his kind, whose seed is in itself.”

In connection with the Mission to the Indian Immigrants there are two agents who were appointed catechists in 1874 and who, though not formally licensed, are really preachers of the Gospel. We now wish the Presbytery to consider the propriety of taking steps to ordain these two men—Joseph Annajee and Lal Bihari. The Presbytery might, by examination, test their Christian knowledge and general attainments. Their acquaintance with English might serve instead of Latin, Greek and Hebrew. The translation of the Scriptures from the Hebrew and Greek by the first scholars of India is scarcely a subject for profitable criticism and English literature will probably be of as much value to these men as Latin and Greek literature is to us. Their Christian character and practical usefulness have been tested by five years of active work.

At a meeting of Presbytery in the following month (July, 1879), "Mr. Morton brought forward the question of ordaining native East Indians : Committee *in re* appointed."

At a meeting of the Foreign Mission Committee, August 27th, 1879, the "proposed arrangements of the missionaries and of the Presbytery of Trinidad for training native ministers were read and approved."

October 7, 1879. "Syllabus approved *in re* Lal Bihari and Joseph Annajee mentioned."

"Joseph Annajee and Lal Bihari, having prosecuted a course of study, have been once and again examined by the Presbytery, approved so far as the examination proceeded and encouraged to persevere in their studies. It thus appears highly probable that in a short time we shall have these two approved evangelists presiding over Indian Churches and occupying seats in the Presbytery of Trinidad" (Gen. Assy. Report, 1880).

"While engaged in their studies the two young men continued doing valuable work as evangelists ; Annajee in his own district of Morichal, while Lal Bihari continued to assist Mr. Grant in San Fernando. They passed successfully their quarterly examinations before the Presbytery of Trinidad on the subjects set forth in the Syllabus laid before the General Assembly of 1880."

It was a very necessary feature in the training of helpers that they should be led to acquire right views as to the evils of strong drink and narcotics. The pledge used at this time included a promise not to use or encourage the use of opium or ganja in any form.

Ganja is the name given to the hemp plant (*Cannabis sativa*) ; the fructification, when nearly ripe, is bruised and smoked for intoxication. The

leaves dried are ground in water and drunk for the same purpose.

Rum, that "abomination of desolation," meets one in every country, but I have never been in a place where it stares one so constantly in the face as in Trinidad. Two large distilleries, which manufacture a large amount of rum, are above smuggling, but there is not a village of any size in this part of the Island except The Mission which has not a distillery where more or less smuggling is carried on with the usual effect on the morals of the people. San Fernando has forty-two licensed places; Iere Village four; The Mission ten, and so on through all the field. Besides rum, however, we have to contend with opium, and ganja or Indian hemp. Opium is the especial curse of the Chinese, but Indians, and particularly Bengalees, often fall victims to it. Less demonstrative than rum it seems even more deadening and deadly. Ganja grows here freely and is more commonly used by Hindoos of caste than either rum or opium. It is said to carry a man above his sorrows, to transport him into a paradise where sweetest strains of music and warbling of birds ravish his ears, where scenes of splendour and objects of beauty meet his enraptured gaze, and his soul is filled with indescribable ecstasy. The reaction from ganja does not seem so bad as that from alcohol or opium, yet if followed up its effects are very injurious. Against these narcotics we set our faces. Rum we disown; that it has any legitimate connection with Christianity we utterly deny. I am happy to say that most of our converts are of advanced and pronounced views on this subject. They take care that the matter is put strongly and decidedly before every person who speaks of becoming a Christian.

VIII.—TRINIDAD'S LOSS, INDIA'S GAIN

It is to be remembered that while the missionaries were sparing no pains in the training of helpers some of their very best were being lost to India.

Oct. 23rd, 1878. Last week a return immigrant ship left Port of Spain [for Calcutta] with some five hundred Indians. Lal Bihari, Balaram and Kantoo, three of our leading Christian workers, and two other Christians from this place, were on

board of her. After passing out the Grand Boca* the wind died away and the current caught the ship, sweeping her toward the bold, rocky coast of Trinidad. It was a clear day ; there was nothing more than an ordinary swell on, but despite every effort she drifted on till her yards caught the branches of the trees growing out of the perpendicular cliffs. Breaking her yard away, she drifted along for some distance, bumping uneasily on the rocks, till, caught in an eddy past a point, she was whirled round like a toy boat and crashed in her iron sides against the sunken rocks. The excitement at one time was intense ; only great coolness and determination on the part of the officers preventing the Indians from becoming reckless and jumping overboard. A sailing vessel at a distance watched the whole event, but could render no aid. The "Pandora" was lying uneasily with her hold full of water. The captain lost no time in getting over 300 of the passengers conveyed in boats to a cove, where it was possible to land and where there was a house. Some of our Indians have lost their trunks and clothing, but efforts are still being made to save the cargo before the vessel breaks up. Yesterday the yard at the Immigration Office was crowded with her passengers, some thanking God for their lives, some crying for their goods and others recklessly saying that "to have gone down one time and finished the whole matter would have been better than to come back to wait a month for another vessel."

Mr. Grant writes : "Lal Bihari had many misgivings about going, to be absent even one year from a work in which he has had many encouragements, but he yielded to an earnest longing to see his mother. The morning they set sail he wrote me and gave expression to his fears that he was not doing right to leave his work. On the day following, when he escaped from the sinking ship, he had no hesitation in deciding what he should do. He is now at his post engaged heartily in his work." Lal Bihari afterwards sent for his mother, who lived for years under his roof in San Fernando, where she died a sincere Christian.

*The Dragon's Mouth spoken of before; through this channel leading from the Gulf of Paria into the Caribbean Sea, a great tide rushes and eddies.

Unlike Lal Bihari, Kantoo and Balaram persevered in their intention, taking passage in the next ship. Benjamin Balaram, it will be remembered, was one of two high-caste Brahmans taught and baptized by Mr. Morton in Iere Village days. He was located as a teacher in Couva and further trained there under Mr. Christie. We have never forgotten a saying of Rev. George Christie in reference to Balaram, who was accustomed to wear the native dress, his turban having streamers and all in spotless white. Mr. Christie caught sight of him in the distance, riding on an ass to his Sabbath work. The ass was hidden by the tall sugar canes lining either side of the narrow road ; he saw only the rider with his shining drapery lighted up by the morning sun. "To me," said Mr. Christie, "it was a striking reminder of the sixth verse in the fourteenth chapter of Revelations, 'I saw an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.' "

Chancing to read in a copy of the *Presbyterian Record* that Rev. Mr. Douglas had been sent [from Canada] as a missionary to Indore, his native place, where his young wife was living as a widow in his father's house, Balaram's heart yearned for home. He was Mr. Christie's right-hand man, but Mr. Douglas had promised to employ him as a catechist and Balaram felt an overpowering desire to work for Christ in his native city of Indore. When he arrived at Indore after ten years' absence, a professing Christian, Balaram's relatives refused to receive him unless he would meet them in their idol's temple. This he refused to do and demanded his wife. She was not yet treated as a widow because twelve years had not elapsed since he left her. After two months he succeeded in getting her away from his father's house but not until she had been dispossessed of her jewels and clothing.



REV. LAL BIHARI---SAN FERNANDO
The First Native Minister



BENJAMIN BALARAM---A BRAHMAN

For eight years Balaram preached the Gospel faithfully at Indore and was then entrusted with the opening up of Neemuch as a new station. Writing in "Harvests in Many Lands," Rev. W. A. Wilson, D.D., of Indore, Central India, says, "Balaram was most in his element in village or bazaar preaching. . . . How often when the inexperienced missionary was struggling with a wily disputant and making poor work of it, Balaram would say, 'Let me speak,' and, like an old warhorse rejoicing in the battle, would press to the front and silence the antagonist, when he would seize the opportunity, in a rush of burning words, to proclaim the terrors of the law, or to plead with his hearers to receive the Gospel of grace. . . . It would take too long to tell of his heroic and self-sacrificing labours in the time of famine and plague. . . . Benjamin Balaram is one of God's gifts to the Indian Church in Malwa."

The third helper wrecked in the "Pandora" was John Kantoo, who had conducted the work at Jordan Hill with such marked success for five years and five months.

The death of his wife and child was a great blow to Kantoo and led him to think of returning to his own country. He wrote asking his brother to come to Trinidad and to bring their mother. For answer, he was informed that the mother was blind and bed-ridden. This quite decided Kantoo, but he spoke of returning and arranged to correspond with his missionary. One letter only reached Mr. Morton ; from this fact all who knew Kantoo judged that he must have met with an early death.

Mr. Grant had lost an excellent helper to India in the previous year. Now, in addition to the distinguished workers mentioned, every district had lost some members ; the infant church, the missionaries, and most of all, he under whose ministrations Balaram and Kantoo had been brought to

Christ, felt bereaved indeed. Raising his eyes to India, however, he could perceive that Trinidad's loss would be India's gain.

IX.—INTERPRETERS

Others of the well-trained young men were being called to be licensed interpreters for Government.

The following correspondence with the Honourable Dr. Mitchell, Agent General of Immigrants, would appear to have originated with a request for suggestions as to an Interpreting Service for the Island.

March 26, 1878. What I would suggest as a means of getting suitable Interpreters is that the Government, instead of picking up such men as can be had when a vacancy occurs, should take steps to have young men trained to the work. This, I think, might be accomplished by allowing a small monthly sum to be paid to a lad or young man to act as assistant to some one of our best interpreters and be trained by him ; or trial might be made of one such at first. The assistant or student should be able to read English at the outset, and if not able to read Hindustani should be obliged to learn it before getting an Interpreter's place. He might begin by interpreting petty cases under the eye of his chief and be gradually trained to speak distinctly and to interpret literally instead of paraphrasing.

In addition to this a very important matter would be to train the student to a high sense of his responsibility ; also, that he ought to know no man and no interest but that of truth ; and to understand well the limits of his duty—simply to interpret—not to act as counsel or adviser to any party in a suit. It is in this way that Interpreters often begin a course that leads to the receiving of bribes and ultimately to their own ruin. Men trained to the work and who have waited for promotion, are more likely to resist the temptations of the office than new men suddenly appointed.

There is another matter which I think of some importance if it could be accomplished. All the Interpreters now on the list should be classified, or, at least, the character and worth of

each to some extent estimated, and promotion should be the reward of faithfulness. Magistrates, too, should take some oversight of the habits of their interpreters ; for where their homes are the resort of Indians who have cases in Court, or where they are living beyond their means, there is room for suspicion.

[To the Same.]

Sep., 1879. I beg to propose that Francis Mewa, aged seventeen years, be appointed to study for the work of interpreting Hindustani and English, at the salary of \$10 per month provided by the Governor. He can already read English and Hindi freely and I would propose the following plan of study :

(1) 8-10 a.m., to attend the Indian school here, for the sake of his general intelligence.

(2) At 11 sharp, daily, to be at the courthouse here. . . .

(3) That under my direction he give attention to writing Hindi freely and correctly, to reading the Persi-Arabic character which the Mohammedans use, and to make a special study of reading the ill-written and ill-spelled vernacular Kaithi of Trinidad. The importance of this point must be felt in your office when letters come from the friends of Indians to your care.

I propose laying down the following regulations :

(1) That he is not to engage in any other business.

(2) That he is not to be absent from his post except by leave of the magistrate or myself.

(3) That he is not to allow Indians having cases in court to frequent his rooms for the purpose of rehearsing their cases and getting advice, nor to receive money or reward of any kind, except it be awarded him by the magistrate for some special service. . . .

Mr. Morton's proposal was accepted in every particular, and Francis Mewa, thus trained, was licensed in the following year. He was the first apprentice, but Tejah, trained for a teacher, was already in the Service, as also Mahabir, another of our church members. It was not long necessary to continue the special training. Beginning with those early days, and from all the fields, a percentage of our young men, including efficient teachers, have been employed as interpreters, as well as in other departments of Government service, and have been for the most part useful and successful.

In 1883 Mr. Morton was appointed joint examiner of Hindi Interpreters, an office which he filled to the end of his life, and latterly alone. He prepared and printed a vocabulary of technical terms to assist candidates in their studies.

Arthur Tejah

The first among our young men to receive special training for the work of a licensed interpreter was Arthur Tejah. As a child he had come from India to Cedros where his family were indentured on the estate of Jules Rousseau, Esq. Both Mr. and Mrs. Rousseau deserve to be remembered for their Christian interest in their labourers. Tejah's ambition to learn was awakened by reading lessons from Mr. Rousseau. From Cedros he came to Iere Village, where he learned from the missionaries who could speak his language, to know and love the Bible. He became a pupil teacher in Jordan Hill school where he received excellent training under John Kantoo. He taught Cedar Hill school and then Fairfield, but was not very successful as a teacher. He was tall and fair and of very gentle manners ; we all loved him and Mr. Morton took unwearied pains with his instruction in both languages.

Dec., 1878. Arthur Tejah ceased to teach at Fairfield on account of ill health. The interpreter at Savana Grande was dismissed for misconduct. David Mahabir [of Cedros, of whom we shall speak presently] applied for the post as promotion, and Arthur Tejah applied for Mahabir's place. I supported both applications and both were successful. So Tejah has removed forty miles down the coast to Cedros, and Mahabir is here ; both are giving good satisfaction.

Tejah was weak in health and, to our sorrow, died early, at Cedros, of consumption. It was through his missionary efforts that Mahabir was led to search for truth.

David Mahabir, Interpreter and Elder

Like Arthur Tejah, Mahabir as a child lived with his mother on Mr. Jules Rousseau's estate and like Tejah received his first reading lessons from Mr. Rousseau himself, who encouraged his mother to send him to the Government school there, and took a personal oversight of his progress in learning. Mahabir afterwards attended the Government Normal School in Port of Spain. It was not in school however, but from his friend Tejah that he first learned the religion of Jesus. Thereafter, when in San Fernando, he never failed to visit the missionaries at No. 62 Coffee Street, where he was helped by conversations with Mr. Grant and also with Lal Bihari. He was baptized by Mr. Morton in December, 1874. He had then held the post of Hindustani and English Interpreter for the Ward of Cedros for about a year. As we have seen, he was appointed to Savana Grande when Tejah was sent to Cedros.

Mahabir made his home near the missionary, and not long after was one of three ordained as Elders for The Mission congregation, the only one who survives. He entered heartily into the work of volunteer preaching and teaching, and successive missionaries have borne testimony to his faithfulness and zeal in Sabbath school work. Mr. Mahabir's career in the Government service has been most creditable.

X.—THE FOURTH MISSIONARY AND THE FOURTH FIELD

The Way Prepared

The annual report of the Mission Council for 1877 had stated that in order to do the work as it

ought to be done two labourers from Canada were required, *one to occupy the Northern district* and a second, in view of the early future, to train native agents "at stated times," to superintend work in certain outlying districts of the Islands, such as Cedros, and to render service in supplying vacant stations during the absence of missionaries on their furloughs.

The Foreign Mission Committee was continuing to wrestle with the problem of obtaining the necessary means. In the meantime, through the death of one proprietor and the failure of another, annual contributions to the amount of fifty pounds had lapsed in Couva.

Notwithstanding discouragement, the missionaries would, if possible, press forward. Relying on the continued generosity of proprietors, they ventured to approach those gentlemen who were large employers of labour in the Northern district, where, at that time, an East Indian population estimated at 12,000 clustered on and around twenty-five sugar estates.

[To William Burnley, Esq.]

Princetown, Dec. 5, 1879. . . . We cannot rest satisfied that the Caroni district should remain as it is. There is the Indian Orphan Home, and a school on your estate of Orange Grove, and if Rev. Mr. Richards [rector of Tacarigua] could do more it is in his Christian heart to do it. But besides the thousands on the road north of the Caroni there is a rapidly increasing population south of that river, where Mr. Turnbull's new Usine is, and along the line of the railroad now soon to be opened. . . . Are all those thousands to be left without a missionary who can tell them in their own tongue of the true God and Jesus Christ whom He has sent? If God spare us and if no one else steps in to lift the responsibility from our shoulders, of which at present there seems no hope, we must face it, and seek help wherever there is hope of getting it. It would be one step toward our object to know whether or not you could afford us any encouragement in such a movement. . . .

Mr. Burnley replied as follows :

“24 Ainslie Place,
Edinburgh, 7 Jan., 1880.

I duly received your long and interesting letter regarding your work, with Mr. Grant and Mr. Christie, among the Indian population of Trinidad. I think you have much to encourage, and I feel that it is a privilege to assist in such work. With regard to the latter part of your letter and in reference to the extension of your missionary work to the Caroni District, I shall have much pleasure in assisting and you may reckon upon me for a further * annual subscription of £50—say \$240. I shall be glad, however, to hear again from you, with a more detailed statement of what you propose, and of where you intend to work, and then I will let you know definitely what I will do. . . . I shall be glad to hear also what funds you think you will need for such extension. Wishing you all success, and God's blessing on your labours. . . .”

Mr. Morton also wrote to James R. Greig, Esq., representing the firm of Turnbull, Stewart & Co., Port of Spain, which firm was bearing an equal part with Mr. Burnley in the cost of Mr. Christie's field, Couva, and were owners of the Usine at Caroni. Mr. Greig was an elder in the United Presbyterian Church, Glasgow, Scotland, and was at that time on a visit to Trinidad.

Jan. 1, 1880. Our Mission Council met yesterday, when I was appointed to convey to you the satisfaction with which the Council has heard of the interest shown by you in our work and to assure you that we are prepared to do all we can to occupy the Caroni District at an early date. We have asked Rev. Alex. Falconer to confer with you on our behalf on this subject.

*Referring to the one hundred and fifty pounds per annum given to the work in Couva.

The large part played by the converts and by proprietors in making a forward movement possible is manifest in a "Statement by the Foreign Mission Board respecting the Fourth Missionary to Trinidad," issued to arouse the Church of the Maritime Provinces by a special effort "to enable the Board to move onward."

STATEMENT (JUNE 1, 1880)

"Self-support by East Indians is being developed, and the proprietors of estates are showing confidence in the Mission and liberality in its support ; so that these two classes have together contributed nearly as much during the past year as the sum drawn from our funds. We provided £1,134 stg., they £1,060, the East Indians about one-third, the proprietors two-thirds.

"But while these facts are gratifying, they are not new. WHAT NEW FACTS led the Board and the Synod to the unanimous opinion that Providence was saying to the Church "*Go up and possess the Caroni*" ?

1. The San Fernando East Indian Church, in a time of trade depression, resolved to relieve the Board of £100 stg. per annum, by paying that proportion of Mr. Grant's salary.

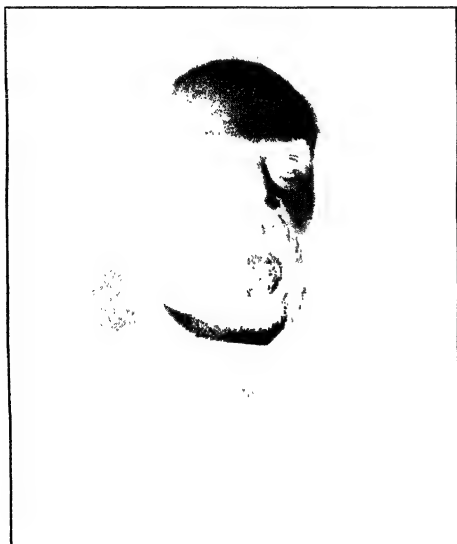
2. The Government has lately decided to open *five schools* for East Indians, providing £50 per annum for each teacher and placing these schools under the control of the missionaries [as already related].

3. The missionaries, by this offer and other judicious arrangements, have managed, while enlarging their work, to *lessen* their demand for 1880 to the extent of £114 stg., making in all a reduction of £214.

4. At a meeting of the Mission Council, at which Rev. A. Falconer was also present, held in San Fer-



DAVID MAHABIR
Government Interpreter and Church Elder



REV. ALEXANDER FALCONER, D.D.

nando on Feb. 12th, the following facts were developed :

“Mr. Morton reported that he had received a letter from Mr. Burnley, promising £50 per annum additional to assist in securing a missionary for the Caroni District, and that he had at once forwarded this to Mr. Grant, then in Port of Spain.

“Mr. Grant reported that on receipt of Mr. Burnley’s letter, in company with Mr. Falconer, he called on Mr. Greig, senior member of the firm of Messrs Turnbull, Stewart & Co., now here, who promised, on behalf of his firm, with the consent of Gregor McGregor Turnbull, then present, to give an equal amount with Mr. Burnley. Mr. Greig promised also to give a site on Frederick Estate for Mission premises, and encouraged the hope that they would also provide a building suitable for school and church purposes. That Mr. Falconer, after consultation with Messrs. George Goodwille and John C. Douglas, two of his elders, informed him, in co-operation with these two gentlemen, he would guarantee £50 stg. per annum provided this would secure the services of a fourth missionary. That they then called on Messrs. F. Zurcher and George Spiers, landed proprietors in that district, who promised some assistance, but could not state a definite amount at present. That they next called on J. Cumming, Esq., Agent for Alex. Maclean, Esq., another proprietor, now residing in England, who strongly advised them to submit Mr. Burnley’s letter to Rev. Archdeacon Richards, Church of England minister in that quarter, who has charge of the Coolie Orphan Home, and to consult with him, as he also receives assistance from Messrs. Burnley and Maclean. That the following day he called on Mr. Richards, who stated that he would prefer that his own Church should take up the

Mission,* but, seeing that they were not prepared to do so, he would be pleased to see the Presbyterians take up the work, and would use his influence with Mr. Maclean to secure his support. That he also called on Rev. Wm. F. Dickson, Presbyterian minister at Arouca, at one end of the district, who offered the use of his church and of an unused school room.

It was agreed that the action of Messrs. Grant and Falconer be approved.

"After consultation, the Council assuming that in order to secure a fourth missionary, the Foreign Mission Board would be willing to allow for that object, say, £200 stg. of the £214. 4s. 1d. saved on the estimate for 1880, as compared with that of 1879 and seeing that this amount, with the sum of £150 per annum guaranteed as above, would provide the salary and house-rent of a missionary, agreed to ask the Foreign Mission Board to take action and provide, *as soon as possible*, a fourth missionary for Trinidad.

"The Council further agreed to secure as far as they can additional contributions in order to provide schools, buildings and a catechist."

To the Appeal of the Board and the fine leading in Trinidad the congregations responded by wiping off the long-standing debt on the fund, with a small balance to credit.

Mr. Morton's extracts from the Minutes of the Foreign Mission Board and the Mission Council explain the course of events :

'July 21, 1880. Response from congregation, \$1,547.96. Board declined to advertise for fourth missionary till more should be done.'

*By arrangement with Bishop Rawle, the district had been left open, in the hope that the Church of England might be able to take up the work.

'August³ 18th. Received from congregations \$2,597.70, which paid the debt and left a balance of \$235.80. Agreed to advertise for a fourth mission try by the casting vote of the Moderator, votes pro. con. being 4 to 4.'

'Nov. 23rd, 1880. Rev. John Wilson Macleod, M.A., chosen. Board thinks new field should be taken up by Mr. Morton, but refers the matter to Mission Council.'

Dec. 23rd. The Mission Council decided that Mr. Morton should occupy the new field, at first called Caroni.

James R. Greig to John Morton :

"The proposal that you should leave The Mission district and undertake the Caroni field was one which may have crossed my mind, but not practically, as it seemed hopeless, so it came as a new idea in your note. I do not wonder that remonstrances should be got up to move you from your decision, but I hope that you may find it your duty to go to Caroni, as I feel sure that under no other person could success be so ensured. Indeed, I would look on you as a gift of God to the district. Whatever be the final decision, I have to thank you heartily for the ready response you gave to the call of your brethren, and I hope if you go you may be successful in the new sphere and be as healthy and prosperous as you have been at The Mission."

Rev. Alexander Falconer, who, as we have seen, was taking a very active and helpful part in paving the way for the opening of the new centre, writes :

"As the new field to be occupied was a very important district, the Council deemed it desirable, and the Board agreed with their opinion, that a missionary of some experience should be settled there. Mr. Morton, being the senior missionary in

the field, and possessing in the estimation of the Council qualifications which seemed to render him specially adapted for that position, he was requested to consent to be removed to the new district, leaving his field to be occupied by the fourth missionary."

Mr. Morton agreed to take the new field. In reply to one who suggested his leaving Trinidad for India, he used words that seem applicable at this juncture :

I have been here to a large extent a breaker of clods and sower of seed rather than a reaper, and if this is the work chosen for me for life I am content. Only let me feel that I am called to this.

He must have felt called to hew and sow in Tunapuna, for he went.

XI.—LEAVING THE PRINCESTOWN FIELD

Meanwhile the work of the field at large had continued to be encouraging and in the centre the organizing stage had been reached

Dec. 30, 1879. More than ever the work has assumed visibility. A meeting of the congregation was held Dec. 25th, when managers were appointed, and it was agreed to ask leave of Presbytery to elect elders. It was also agreed to open a school at St. Julien Village, three and a half miles above The Mission, and pay Akhbar Ali eleven dollars per month as teacher there. Agreed to rent a house which can be had for three dollars a month for the school and Sabbath services. St. Julien Village is on the principal gravelled road leading to the forest. It is a thick settlement rather than a village. I have been in the habit of visiting it occasionally, and have been anxious to open a school and secure a place for service there. We count upon paying our own incidental expenses and the cost of that station for 1880.

Dec., 1880. Elders were ordained early in the year and have been useful in looking after our little flock, dealing with

the wayward and teaching the ignorant. At 2 p.m. on Sabbath all our young men went out, generally in twos, to hold meetings on estates or to teach individuals.

The number of communicants for the district was about twenty ; the contributions in 1880 were £47 17s. 6d., *i.e.*, \$229.80. Converts were still slowly won ; in the first year nine had been baptized : in the fifth and last the number reached was only seventeen adults and twenty children, but the conditions of progress seemed assured and increase became more rapid under Mr. Macleod.

The Parting

The happy years of work at Princetown had reached a somewhat unexpected close. It was not easy to think of leaving the little flock ; the work of a pioneer seems in such a special way his own, his people so dependent on himself. On their part nothing was left undone to assure their missionary of their gratitude and affection. It was his to point them to his successor, asking that their love for him should be shown by rallying around Mr. and Mrs. Macleod. The teachers and converts, united in a Society for Mutual Improvement, presented him with a touching farewell address, accompanied by the gift of a valuable clock.

In the early days, of which we are now speaking, work among the East Indians was looked upon as a benefit to the whole community ; we venture to think this a reasonable attitude.

The following lines written by Mr. Macleod testify to the interest of the European element at Princetown :

“....On returning to Princetown to visit the Church a few weeks after his removal to the Caroni district, Mr. Morton was presented with an address, and a testimonial in the shape of a silver pocket

baptismal font in a neat morocco case, having his name inscribed in gilt letters ; also a beautiful little baptismal font of Parian marble, to remain for the use of the Princetown Church, as a memorial of its first missionary. Mrs. Morton was presented with a silver necklet with locket bearing her monogram.

Miss Blackadder was also presented with a handsome silver necklet as a mark of appreciation of her valuable services in the work of the Mission."

The address was beautifully engrossed on parchment and heavily framed. It read as follows :

"It is with very sincere regret we learn that it has been decided by your Mission Board to remove you to a new field of labour in the Tacarigua district. After devoting so many years with such untiring zeal to a work so important and blessed so abundantly, we think it right to bear testimony to the reverent esteem in which you are held by all classes of the community. As the pioneer in this Island of the Mission to the East Indians, we cannot be surprised that you should be chosen to break up the new ground at Tacarigua and Caroni. We trust that it will nerve you for your work to know that so many will follow you and yours with earnest prayer for your welfare and that the same success may crown your labours as has crowned them in this district. We cannot doubt that this will be the case, for your power of organizing and ability to keep in healthy action the various agencies necessary to the successful working of such a mission, the difficulties of which few can understand, are as marked as your energy and unflagging interest in the work and your rare tact, winning power, and commanding influence in dealing with the subtle character of the East Indian. We beg also to add, that to all who have had opportunity of observing the work of the Mission, it has ever been most pleasing to see the valuable aid rendered by Mrs. Morton and Miss Blackadder,

whose self-devotion and active work in the houses and among the children have secured in no small degree the permanent character of the Mission. We beg to tender to Mrs. Morton and yourself our best wishes for health and happiness, and our assurance that your presence amongst us will always be associated with pleasant recollections.

We remain, Dear Sir,

Faithfully yours,"

Signed by the Rector of the Parish, two other Episcopal ministers, one Wesleyan minister, and twenty-nine other gentlemen.

All had been kind and friendly ; to Mr. Harry Darling and to the District Medical Officer, Dr. Hammond, we owed a large debt of gratitude.

At the outset of his work at The Mission Village Mr. Morton wrote : "Never before did a wide field open so invitingly before us. We desire to enter upon it with a devout spirit of earnestness and expectation." When about to leave for his new district we find the same ardour undimmed :

Never did I feel more confident of the success of our work, nor feel more deeply how certainly it is our duty to teach these heathen people the way of salvation ; and even the fruits already gathered make me think lightly of the time, the toil and the sacrifice I have undergone during these past years for their sake.

XII.—NOTABLE FEATURES

(1) *The Fourth Missionary*

To the missionaries the event that closed the period was of paramount importance, viz., the arrival of our fourth worker, Rev. John Wilson Macleod.

Mr. Macleod was born at North River, Colchester Co., Nova Scotia, in 1853. With his young wife (Miss Dowling of Lunenburg) he reached Trinidad, January, 1881.

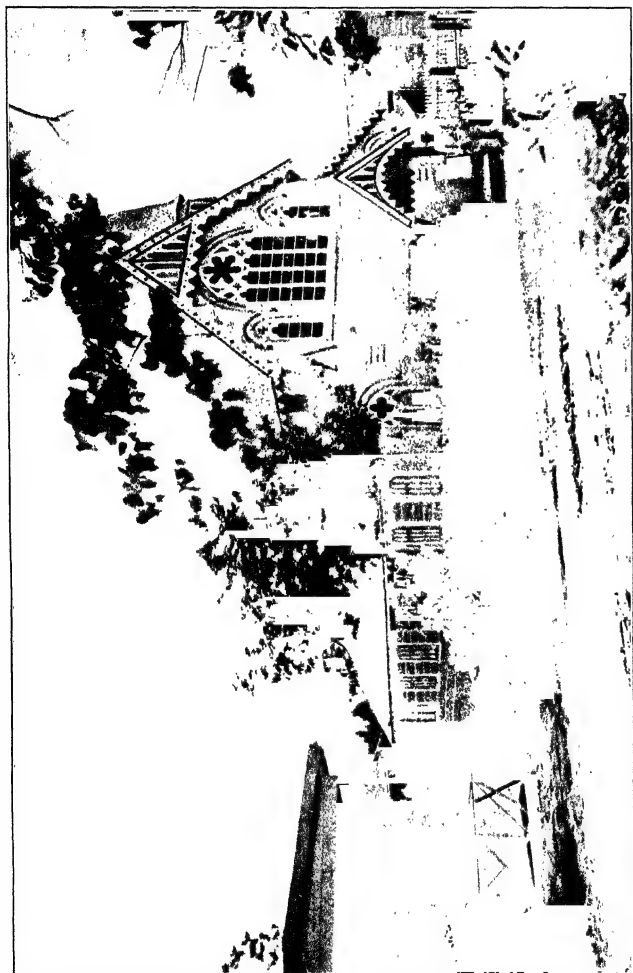
We have seen the foundations at Princetown well and truly laid. Its progress continued under Mr. Macleod, who erected the neat church which stands facing the Mission house. For this purpose he secured one thousand dollars in Trinidad, to which was added another thousand collected by Mr. Morton while on furlough in Canada. The church was dedicated on the 29th September, 1884, and received the name of St. Andrews. The native Christians and others showed great liberality in contributing. Mr. Macleod headed his list with \$150, Miss Blackadder gave \$100, Charles Clarence Soodeen \$100. Mr. Morton, as Mr. Macleod tells us, contributed a gift of land worth \$150.

As the period of Mr. Macleod's charge drew to its close Mr. Morton thus records a visit :

Five years have passed since I dispensed the Communion at Princetown before handing over the district to Rev. J. W. Macleod. On the 27th Dec. it fell to my turn to take the same service there and it was pleasant to note the signs of progress. We met then a band of about twenty members, in a confined school room ; now about seventy in a commodious and comfortable church. Everything was orderly as in a home congregation. The session met to receive new members. The elders (all East Indians) served the elements, took the collection, counted and entered it in the church book. Throughout the whole service the people listened most attentively, and our communion was solemn and affecting. (When ordained over my first charge in Nova Scotia I found only sixty members and no elders.) Though most of the people are poor and times have been unusually dull, this congregation contributed within a fraction of £70 stg. during the year—nearly \$5.00 per member. A few weeks before, one member called and asked to see the collection book. He took a note of the amount he and his wife had fallen into arrears by being absent or otherwise, and on the following Sunday all was placed on the plate with his usual weekly amount.



REV. JOHN WILSON MACLEOD, M.A., PRINCESTOWN



ST. ANDREW'S CHURCH, PRINCETOWN

Before the church services I examined some classes of the Sabbath school on the International Lessons for the quarter, it being review day, and prizes were given to quite a number who passed the tests successfully.

(2) *The Mission Changes Its Name*

Jan. 23, 1880. The sons of the Prince of Wales, the Princes Edward and George, are spending the winter in these waters. On the 21st they visited our quarter. It was asked beforehand that they should plant two trees and name our village and two streets. A verbal message came to the effect that as the princes were travelling privately no programme could be laid down and everything must be conducted very quietly. The party was to alight opposite the Church of England, and, there being no public square, the trees were to be planted in the church grounds. To prevent a crowd the people were persuaded to wait in the church by promising that the princes would pass through the building. . . . The magistrate, the rector and myself received the Governor who asked the princes to plant the trees while the rest of the party passed on to get mounted. His Excellency and the princes then accompanied us to the west of the church where Prince George planted a tree. Entering at the west door they walked up to the chancel, then returning passed out by the north door and proceeded to the East of the church where Prince Edward planted another tree. The rector and myself were then presented to the princes by the Governor and the whole party mounted and left for the Mud Volcanoes. The roads were so bad that no one here expected the party would reach the Volcanoes, but they did. . . and in due time returned for luncheon. . . . All were hungry and thirsty ; without ceremony the fine spread was discussed in the beautiful home of Mr. Darling.

Mr. Morton was among the guests. He also held Prince Edward's cloak while he planted his tree. After luncheon the Governor declared that in honour of the visit of the princes he had decided to call "The Mission" *Princetown*, and that it should be so gazetted, and the two principal streets would be called Edward Street and George Street.

(3) An Unseen Danger

It is of fixed purpose that we pass lightly over an incident that was an outcome of the "steady opposition from January to December" referred to on a previous page. We have before us the evidence of two agents who declared that while Mr. Morton was yet in Princetown they had been offered a large sum of money (\$400-\$600) to take his life. Their evidence was taken down on August 29th, 1881, in blue pencil on eight pages by the hand of Rev. J. W. Macleod and in the presence of Mr. Grant, in San Fernando. They were to do the killing, they said, in any manner they liked ; one suggestion was that they shoot Mr. Morton when he went to shut up the windows of his house at night.

The evidence was not considered sufficient to take proceedings, nor would the missionaries have been willing to do so. They, however, approached the police authorities who officially informed certain parties that they had noted the information against them and that if violence were offered to any one connected with our Mission, that they would do their best to bring it home to them, using their present information to convict them.

Mr. Morton seems to have mentioned the matter in public but once, viz., from the platform of James Church, New Glasgow, Aug. 1st, 1883, when, after telling very briefly the story, he added, "The employer wanted the work done first; the agents wanted the pay first, afraid that they would not get it afterwards. Thus God brought to nought the counsels of wickedness, and our lives were preserved. We never mentioned this before, but feel more free to do it now . . . because they are dead who sought our lives."

Though the chief actor never became a Christian, he sent for the nearest missionary when on his death bed only a few years after.

TUNAPUNA

CHAPTER VI.

TUNAPUNA

1881-1889

I.—THE NEW FIELD

It was with mingled sorrow, hope and determination that Mr. Morton set out with his family to the new district on the 8th Feb., 1881. In a letter to his father, he thus describes the removal to Tunapuna :

Furniture had to be sent eight miles by tram-road [to San Fernando], thirty miles by water [to Port of Spain] and eight miles again inland by railroad. Wife, children, myself, buggy, mule and ass drove twenty-two miles and then came on twenty miles by rail. We were all well tired, as they say here, and for a few days almost done up ; we are now getting settled and getting into work. Tunapuna is on the railroad which runs due east from Port of Spain into the country sixteen miles [to Arima]. There is a station four miles from Port of Spain and then one for every two miles. At St. Joseph, the six-mile station, we tried to get a house, because here the railroad to San Fernando branches off, but we could not, and so have taken one at Tunapuna, which is the eight-mile station. The San

Fernando railroad is not yet completed, though it is open for twenty-five miles. In about one year it will reach San Fernando, with a branch to Princetown; then all our mission stations will be connected by rail.

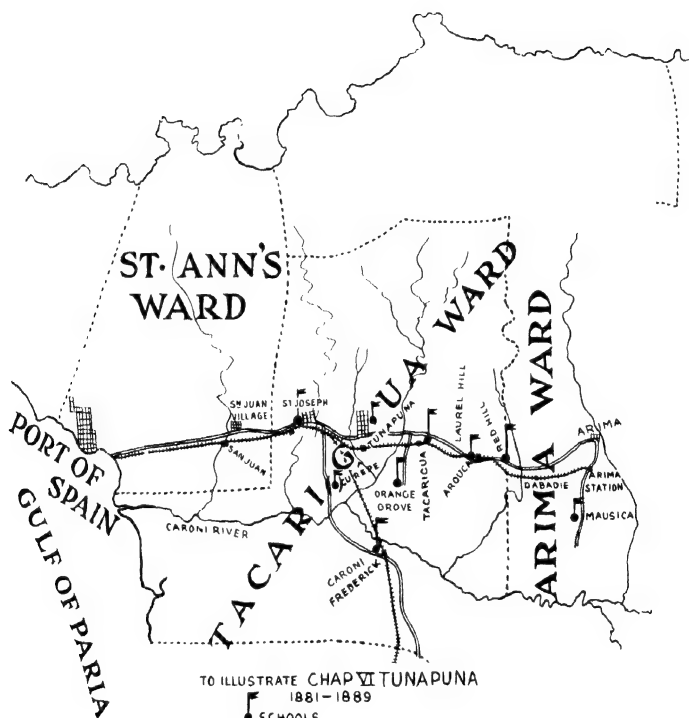
A continuous ridge of mountains runs from east to west of this district. They are not far from the back door of this small house, while from the front we view wide plains covered with sugar cultivation reaching to Caroni, thence to Couva, and on to San Fernando. From the valleys of the mountain range streams of beautiful clear water flow to the plain; here too [*i.e.* in the valleys], are found cacao and coffee cultivations. It is a pleasant country, and I think we shall like it in time, perhaps, as well as the one we have left. The field for work is very wide and needy, thousands of people to be taught the way of life.

S.E.M.—Feb. 1881. As for our present residence, I call it "Jungle Cottage"; neither paint nor paper adorns the dingy walls. At first, save for a friendly knot-hole in the bedroom door, we could not say on awakening whether it was midnight or sunlight; we have now substituted a lattice window for one of the elegant solid board shutters that fill the place of windows. It is dry weather now, but should rain fall at meal time we would have to beat a hasty retreat from the table, first taking the precaution of covering the eatables. We have vainly endeavoured to invent some plan to prevent our lamp from blowing out at tea time, so exposed to the weather is the little corner we call a dining room. Two bedrooms are all that we can boast. but there is a comfortable sitting room and a wide gallery which we have fitted up with benches for the Sabbath meetings. There is a fine plot of ground connected with the house and shady trees which are a great advantage to the children. The situation is fairly healthy and before the wet season we shall secure ourselves better from the rain. We could have got a good house very near this one for forty dollars a month, but that was too high; this one is sixteen dollars and there was nothing between. We have got pretty well into harness already.

Jungle Cottage was nicely situated, but built too low on the ground for health.

S.E.M.—April 25, 1881. We have not been very well since we came up here; we are better now, but we got a little frightened and Mr. Morton decided to build at once.

Says the *Maritime Presbyterian* of that date, "With the bitter experience Mr. and Mrs. Morton



TO ILLUSTRATE CHAP VI TUNAPUNA
1881-1889

- SCHOOLS
- (●) TEMPORARY SCHOOL

have had of fever from living in poor dwellings in Trinidad, no wonder they were frightened." Moreover, the daughter of the house was expected home in two months, after four years at school in Canada, and dangers to health are to be doubly dreaded for new arrivals.

S.E.M.—(Combined). The health of our Island is not good. Yellow fever has carried off a number of Indians and a few Scotchmen. The Rev. David Henderson, Presbyterian minister of San Fernando, has died of it. He contracted it by visiting the sick on an unhealthy estate; he just lay down and died in two days. Young Mr. Turnbull [of the firm elsewhere referred to] died not far from Tunapuna, leaving a bride wife; also a young Scotchman who had been only three weeks in the Island. It has been an anxious time.

J.M.—May 25, 1881. The house we occupy is very uncomfortable in itself, inconvenient in situation, and uncertain in tenure, as we may be obliged to leave it at a month's notice. I have therefore purchased land in a central position and have a building already framed and covered in. The upper storey will be a dwelling and part of the lower will serve for a school and church till the progress of the work may justify or necessitate a larger expenditure. We hope to occupy our new premises by July 1st. This undertaking involves us in very considerable pecuniary responsibility, but it seems the simplest, quickest and cheapest way to provide for our own health and for the necessities of the situation. . . . His Excellency Governor Freeling* has sent us unsolicited a donation of twenty-five dollars.

Our daughter came to us in June and we thankfully removed to the new mission house early in July, before even the partition boards were up.

We have at least plenty of air and more room for our Sunday meetings. . . . Our premises occupy one and a quarter acres of land, which is my own special donation to the enterprise. It cost me twenty-seven pounds. . . . There is something more to be done before our building is finished and a great deal to be done before it is paid for.

Estimates of necessary expense made as usual by the missionaries at the beginning of 1881 had not

*Sir Sandford Freeling, K.C.M.G.

been passed by the Foreign Mission Committee. The sum asked was considered "needful for the carrying on and steady expansion of the work" . . . but they resolved . . . that they "would not assume the responsibility of a new debt." Mr. Grant then paid a flying visit home, raised \$1,700 for the Mission—a sum which "justified the Board in passing the estimates in full" "with \$400 for buildings at Tunapuna."

Mr. Morton's accounts at the end of the year, as submitted to the Mission Council, show a debt on buildings of four hundred and forty-eight pounds stg. He tells the Foreign Mission Board how he had managed to provide the larger part of this sum.

I got \$904.23 on personal security (and consequently without any legal charges) at 8% and a hundred pounds stg. for one year without interest. The former note I must retire May 1st, 1882, and the latter July 1st. Now if the Board could borrow from other uninvested Church funds say £350 at 6% to be paid to my agents on or before May 1st, I would see that the insurance was kept up and the interest paid and as large a balance as possible saved to reduce the debt.

[It is also suggested] that rent be allowed as set down in my estimate for 1882, so as to pay the interest and insurance and leave a balance to reduce the debt.

These suggestions were accepted and thus the immediate responsibilities provided for. Special efforts were also made in Nova Scotia, and in Trinidad to obtain contributions towards the debt. Mr. Morton tells us how other sums were secured :

Fifteen years ago Mr. and Mrs. Cuthbert welcomed us to San Fernando, and in subsequent years showed us no little kindness. Nearly two years ago Mr. Cuthbert died in Ayr, Scotland, leaving me his executor and trustee in Trinidad. I thought it my duty to act and for services rendered I received from the trustees in Scotland an honorarium of thirty guineas and from Mrs. Cuthbert twenty pounds. For the Colonial Government I translated an Indian Immigrant's Marriage Ordinance, for which I received twenty pounds. These sums

I have paid in to the credit of the Mission. . . . I notice that an additional fifty dollars has been contributed towards the buildings of this district, making over three hundred dollars from Nova Scotia since the beginning of the year. For the encouragement of friends on that side of the water I beg to report that Mr. Wm. F. Burnley has very nearly duplicated "that lot" by a contribution of two hundred and fifty dollars for the same object.

The site chosen for Mission premises lay on the slope of the Northern Mountains, behind the main street of the village and the railway which ran parallel to the street. It was a part of an abandoned sugar estate and dotted here and there with mango trees of venerable appearance. Could these trees have spoken they might have told of many a gay scene dating back to times when the very name West Indies stood for wild gaieties mingled with charming romance. But the trees kept their secrets well and all we knew for certain about their neighbourhood was the very unromantic fact that where sweet potatoes and cassava had been grown in modern times all was now covered with a tangle of tropical weeds that made a cutlass a necessary weapon for the explorer. The house was so located as to utilize one of the afore-mentioned mango trees for shade from the burning afternoon sun. The front view was narrowed by mountain peaks and valleys, leaving wholly to the imagination all that lay behind. The grounds we laid out after the lines of a garden, by a river, well known to me in childhood. On each side of the front entrance we planted a cabbage palm—beautiful sentinels of the mission house!—to keep its secrets as surely as the mangoes had kept those of the estate mansion—secrets, possibly, of another intent.

The house was not of charming outline, but admirably adapted to its three-fold purpose. The basement storey, nine feet in height and showing unplanned walls, was to serve for church and school-

room. The dwelling rooms above were arranged on a plan by which space was economized and more than the usual airiness secured.

We were now resident in the earliest settled portion of the Island. St. Joseph had been founded nearly 300 years before. In its immediate neighbourhood Spanish and French gentlemen had planted cotton and cacao for more than a century before Rear-Admiral Harvey and Sir Ralph Abercromby, in 1797, obtained possession of the Island for Britain. Naturally enough, we could perceive an Old World aroma lingering around the place in contrast with the brisk and British atmosphere of San Fernando and the neighbourhood we had left. On the streets the Spanish and French tongues could be heard ; in the valleys and some isolated settlements these were the prevailing languages.

In our new field there were an unusual number of villages, one at each railway station, all more or less like Tunapuna, with their line of cots on each side of the main road and little streets running north towards the hills. Port of Spain was the market-town for the countryside. Elsewhere shops were few and small.

Two miles below Tunapuna, and also on the main road, lay the sleepy little town of St. Joseph (San José de Oruna), the old Spanish capital, beautifully situated on a spur of the hills. From a little distance it presented a park-like appearance, with houses peeping out here and there among the trees. Behind it, ridge upon ridge, rose the Northern Mountains ; in front, stretching away toward the sea, the Caroni swamp, and a little to the left Caroni River and Estate.

Between St. Joseph and Port of Spain, clustered about the railway station at the mouth of the Santa Cruz Valley, was another village, that of San Juan.

On the other side of Tunapuna, to eastward, was Tacarigua, and Mr. Burnley's Estate of Orange Grove ; then came Arouca, and two miles further on D'Abadie, while at the terminus of the railway, by which all were connected as well as by the main road, was another sleepy little town, that of Arima, with a population largely French and Spanish. Beyond Arima was forest land, which was later to be converted into cacao plantations.

Tunapuna Village

S.E.M.—Feb., 1881. Tunapuna is a long village, the main street occupied mostly by black and coloured people. Several streets branch off on the north side to the hills ; some of these are densely populated with Indians. By the late census the number of dwellings was 1,800 ; only two of these, besides our own, are occupied by white English-speaking people. The population is 5,000 [being next to that of San Fernando]. There is no place of worship nor religious meeting of any kind for all these thousands of souls. About one and a half miles above the village is an Episcopalian church and two and a half miles below a Roman Catholic. On the estates around are a few white families.

There is an Orphan Home for East Indian children two miles above us, partly supported by Government and partly by the liberality of the same Mr. Burnley who contributes so largely in aid of our Mission. The "Home" is superintended by Rev. Mr. Richards, the Episcopal minister of the district, who also looks after a small school for Indian children on Mr. Burnley's estate of Orange Grove. Beyond this nothing has been attempted for the 12,000 East Indians in this part of the Island. In both the establishments mentioned all the instruction is in English so that it cannot be said to have any effect whatever on the outside [Indian] population.

As to its religious aspect the whole quarter was needy. It seemed difficult to understand how a village of the size of Tunapuna and only eight miles from a city like Port of Spain, where all the Churches were at work, could have been left till 1881 without a religious meeting of any kind. This, however, was

the fact and might be pleaded in excuse for a certain lawlessness among the masses that had, we were told, become associated with the neighbourhood.

At our railway station a knowing lot of boys await the arrival of trains, to pick up a few cents by carrying parcels, and spend them playing heads and tails or in buying rum. Indeed, the children of this village seem to be wise and wicked beyond their years.

It was now thirty-six years since the first East Indian labourers had been landed on our Island shore. During thirteen of these the gracious influences of our Mission had been exercised in the Southern quarter while in the Northern, it may be said, they had been left severely alone. Each successive year their numbers had been increased by arrivals from Calcutta ; each year a crowd who had finished their term of indenture had moved out from the estates, to settle, almost certainly, in the nearest village. There was a school in each Ward, provided by Government, but the Indian children attending were a negligible number ; the mass of ignorance, and of all that was worse than ignorance, required ample means, unstinted labour, and wise treatment. What were we among so many ! Truly there was nothing savouring of romance in the task Mr. Morton had undertaken. After one year at the task he received the following from a gentleman occupying a high position in the service of Government, who from time to time had given help and encouragement.

Port of Spain, Jan. 12, 1882. "Allow me to thank you for the copies you have sent of your Reports for 1881, and to express my admiration of the indomitable zeal and perseverance with which your Mission has been conducted. Having been for several years a resident in and Stipendiary Magistrate of the district in which you have now opened

up a new field of labour, I can appreciate more than most people the difficulties you must have had to contend with and the amount of good which you are doing. I have read your papers with the greatest interest and I sincerely wish your Mission and you personally the success which I am sure you deserve."

It is not surprising that at this time we find the missionary writing about things that hinder.

Strong Drink—This is a stumbling block. Some East Indians abhor strong drink and point to the licensing of its sale by the Government, and selling and drinking it on the part of Christians, as an illustration of what Christianity is. Some sell it for gain and justify themselves by the examples of the Government and of Christians. Others and, I am sorry to say, a greatly increasing number, learn to drink it with the usual results—improvidence, poverty, sickness and general demoralization. Empty-handed poverty, finding a sensual solace on Saturday nights in red wine and mixed rum, sees little to attract in the pure life of Christ and in His law of happiness in self-sacrifice. In no spirit of fanaticism but as the dictate of purest common sense we are total abstainers, and do our utmost to get every one connected with the Mission to renounce strong drink as a beverage.

[Again.] Strong drink is blighting and cursing a large number of the Indian people, both physically and morally. It is ruining more, far more, than the efforts of all connected with this Mission can save.

The following extract is contained in a letter to the Agent-General of Immigrants, of which the primary reference is to the increasing use of ganja :

July 8, 1880. Rum is to be had everywhere. It is sold in out-of-the-way places even on Sunday, or at least "Sunday wine" is, and that is nearly as strong. Drunkenness on Sunday in rural districts is alarmingly prevalent ; wine and beer shops are allowed to be open on Sunday, while rum licenses are granted in new settlements miles beyond the ordinary beat of a policeman.

...I would shut up [on Sundays] all shops that have a wine and beer license, as well as those that have one for the sale of rum. Almost all such shops sell rum in disguise and on the

Sunday after pay-day they contribute ten-fold more to the degradation of our rural population than the use of ganja does. I refer to this specially because indentured Indians, having received their pay, are at large on Sunday and because it seems to me this could be more easily and practically dealt with than the general question of diminishing the liquor traffic.

Before long we were helped by a change in the law.

S.E.M.—March, 1882. A Sunday-closing law came into operation with the new year. Previously rum shops alone were closed and therefore it was very common to keep the rum in a separate little building. Wine, beer and porter could all be had from morning to night of the holy day. Now all our shops must be closed at 9 a.m. Our bell gives notice of the hour to the Tunapuna shopkeepers. It can easily be seen that this law will be a great help to us ; many of the shopkeepers themselves welcome it, while others profess to believe that it will be the ruin of the country.

Other hindrances spoken of are ignorance, conservatism, and a low sense of sin.

The Prevailing Ignorance—I now write out in Hindi a sketch of a sermon and strike off about forty copies on a gelatine pad, to be given after service to all who can read. Yet, lately, among a company of sixty people I found that only one could read. Trinidad is not responsible for this state of things, as nearly all these sixty people have been less than five years [in the Island] ; to get such people to think and act otherwise than they have been accustomed is very difficult.

Conservatism.—There are thousands who do not think of defending image worship, and even the worship of deotas is felt to be indefensible by a goodly proportion. The character of these deotas and of their incarnations is felt to be a most vulnerable point. Brahma was a liar, Vishnu an adulterer, Siva a drunkard, Krishna shameless, and even Ramchandra, one of the best, violent and murderous, while the character of Christ is our strong point. The evidence for the mission of Christ to the world is also felt to be strong on every side. What then follows ? An open renunciation of Hinduism and acceptance of Christianity ? In a large number of cases not at all. "Do as your fathers did." "Follow the custom," comes in to solve

the difficulty. In all matters, even to the cutting of the hair, the custom is followed. Our fathers were wiser than we. It is disrespect to them to adopt anything new. And so in spite of new ideas and beliefs the old religion is frequently followed, though the service has become as lifeless as the image and as incapable of elevating as the deota worshipped.

A Low Sense of Sin —Where the gods are unholy and unclean there can be little sense of the evil of sin. Where details of lust and crime committed by them are the favourite reading of the people, their heart and conscience must become insensible to the demerit of evil ; and this lack of sensibility make it all the easier for a man to stop short and "follow the custom" where better light has been revealed. Of course schools will tend to change all this. The young born here will not be burdened with the traditions of India.

On one estate is a Brahman with whom I have always to begin at the question, "Are you a sinner ?" This he denies. He steals no man's goods, looks upon no woman, kills no animal, and says "Ram, Ram, Ram," very often. That he forgets God sometimes, hates some of his fellow-men, and curses those who curse him, generally convinces him for the moment that he is a sinner , but when next we meet he is back again to his self-righteousness. He knows about Jesus ; but what is a Saviour to a man who can save himself ?

In turning over the papers of this time we find entries revealing a sense of increased difficulty in the task to hand.

August 9, 1882. There are times when the devil seems to awake to special activity, and adverse agencies within and without the Church start into life as if by pre-concert, trying the strength of the weak and the faith and patience of all. Such a time we seem to have been passing through in different districts of the mission field ; and the effect of it here was, I hope, a more strict self-examination and more thorough consecration to God. If so, all these things will in the end tend to the furtherance of the Gospel.

[To Rev. Geo. Patterson, D.D., of Nova Scotia.]

Feb. 9, 1885.

I am glad you have emphasized the point that the first and greatest motive should be obedience to the Saviour's command. With this first, there is room for enthusiasm, fervour

and pity ; but no other motive can meet every trial to faith and fidelity amid moderate or scanty success and abundant ingratitude.

I have now been here four years and the work seems more trying than in the district I left.

S.E.M.—1884. We have not had our usual success since coming to Tunapuna, and need great patience and perseverance in this work. This year I have given out more sewing so as to have more time for mission work without wearing myself out.

We were face to face with evils more deeply entrenched than in our former experience and meeting them as strangers to the people, but the only way was the old way of moving about among them, sympathizing, instructing, helping, thus endeavouring by personal contact, to overcome prejudice and win the confidence of those whom we sought to benefit.

In one part of our village there is a small thatched hut used by some Hindoos for worship, where a so-called "holy man" has lived for months. The people bring him his food and he mutters muntras [or incantations] the greater part of the time. I defiled this "holy place" lately by entering it with my shoes on, and I doubt not the corner where I sat was well washed with a mixture of cow-dung and clay to purify it. I am afraid I appeared a terrible infidel to this holy man and one or two others whom I had never met before, and who seemed to know nothing of any faith but Hinduism. "Was it not safer," they said, "to trust in a multitude of Gods than in one ?" "No, I preferred to build my house on one solid rock rather than on thousands of grains of sand." "But was there not some advantage in taking such an illustrious one as Ram for a guru [i.e., a spiritual guide] ?" "No ; Ram only destroyed people, and I wanted a guru who would destroy my sin and save me." I then told them of Jesus the Saviour from sin. They listened attentively for a time ; then a newcomer interrupted to know from what God came out, from water, or earth, or fire. They seemed surprised at the doctrine that God was subject to no one and had no need of anything. "God was very mighty," they said, "but was He not placed under obligation by the merits and austerities of saints ? If a farmer was going out to sow the last seed that he had in his house and a "holy man" came begging and he gave all the seed to him instead of sowing it,

did I not believe that, without sowing, as good a crop would grow up in his field as if he had sown all his seed ? ” “No, I did not. Less seed, by God’s blessing, might produce as much ; but without sowing there would be no reaping, except from such seed as might chance to lie over in the field ; rather than take the poor man’s last seed the “holv man” should go to work. This was evidently rank heresy.

I lately met with a young man only four months from Calcutta. He looked sad and seemed surprised and pleased when I addressed him and shook hands with him. On enquiry I found that he had neither father, mother, brother nor sister here, and it was very touching to see how his face lighted up and his eyes bedewed with moisture, yet sparkled with interest, as he spoke of Calcutta. I have met in the wilds of New Brunswick, half a mile from any road, in a log cabin surrounded with burnt land and stumps, people from Scotland and I remember still the touchingly tender tones in which they spoke of their native place. “The Firth of Forth ! Oh, Sir, it is a bonnie, bonnie place, with its green, green hills, and the Forth sae fine and pretty—no ava’ like this.” But I felt far more touched by the expression of this poor Indian—“Calcutta ! Ai Sahib ! Achchha—bahut, bahut achchha Calcutta ! ” “Calcutta ! oh, sir !”—and then, as if the fair vision of his country rose before him, he turned away from addressing me to address it—“Fair—very, very fair Calcutta ! ”

It was not long before the missionary began to be appealed to in disputes and difficulties, and to be sought out by the sick and friendless.

Last night I was called out at 8.30 to try and quiet a wicked man who kept all his neighbours from peace and sleep by cursing everybody in general—all the men, all the women and all the children in general—but no one in particular. This prevented any one from bringing him before the magistrate for cursing them in particular. The heathen man who had asked me to interfere said, “I told him if any one had cursed him or injured him, or spoken ill of him, to curse that individual as much as he liked ; but not to curse the whole population indiscriminately.” [The speaker] is very respectable for his class and only spoke out what he regarded as excellent morality.

S.E.M.—On our return from [a visit to] Princetown we found that some one had thoughtfully presented us with a bottle of porter, one of ale, one of wine, two small loaves of

bread, a box of matches and a cigar apiece for Mr. Morton and myself. The servants said they had been brought by an East Indian shopkeeper, but they did not know his name. About two weeks after, the donor made his appearance, a man about fifty years of age whom we had never seen ; he said he wanted to be baptized. I asked him why ; he said, "Well, you see, I am sick ; not very sick yet, but I am afraid of consumption, and then you would be my father and mother and give me food and clothes and a place to lie down."

II.—NEW WORK ON OLD LINES

The new work was on old lines but work for women began to figure more largely than before. For the encouragement of young missionary wives we insert the following note. The ink is faded and the paper yellowed with age, but its message may still be helpful to some.

Tunapuna, 1889. It is often taken for granted that missionaries' wives become at once active workers, or at least that they ought to do so. This arises from want of thought. A married woman with a household to guide, in a new country, with a strange language to deal with, should be expected for a time only to guide the house, be helpful and sympathetic in her husband's work and to teach in the Sabbath school. If children are given it may be years before she can do much. Should some enthusiastic young woman who has envied the heroic missionary's wife her glorious opportunities exclaim, "Is that all ?" let me plainly answer "Yes, that is all, but it is a great deal." In war much depends on the commissariat department, and even the bugler and drummer-boy have their importance. The wife who attends wisely to her home and with never failing sympathy cheers her husband on, becomes a very important factor in his success though she may only teach in the Sunday school. She aids him as Father Tiber was represented as aiding Horatius. I venture to accommodate to the case the lines of Macaulay :

"But his limbs were borne up bravely
By the brave heart within,
And *his faithful little wife*
Bare bravely up his chin."

No small matter that when, wearied and faint, a man is ready to sink in the stream of toil, or the gloom obscures the glory of it all! But wait! She speaks the language! Her children are somewhat past her care, and by faithfulness in that which some would regard as least she has ripened for a wider field of usefulness. Then comes the harvest of her life, for which the sowing time prepared. . . .

The presence of our daughter and, after a time, the assistance of our first Bible woman led to increased effort in the seeking out and instruction of women.

It was at Princetown in 1880 that we first saw Fanny ; she was brought to us as the proposed wife of Geoffrey Subaran. They were shortly after married and continued to live with us. Wild and unkempt though Fanny was at first, she displayed sufficient character to encourage the belief that she was worth experimenting upon. Here was a cause worthy of courage ; I conceived the plan of breaking Fanny in by training her to our light cooking and house work in the new field to which we were about to remove. It was thus Fanny and myself began life in "Jungle Cottage," Tunapuna. Before she could pass in cooking and house work and in reading and understanding the Bible (in her own language only), Fanny was frequently at her wits' end and so was I. After seven months of this training it became necessary for her to have a home of her own. When her little Maria was old enough she began a course of work as a Bible woman, in which she showed an energy of character and aptness for teaching that was both rare and remarkable. Her work was voluntary at first ; she became a paid worker in 1885. As yet we had but two or three school-houses to afford places of meeting, so Fanny and I worked side by side in the instruction of women from house to house, gathering as many as we could on doorsteps, or under the shade of a tree, or conversing with one

only as she prepared the family breakfast. In this way we worked on with few intervals for five years, without seeing much fruit, but conscious that the ground was being prepared for the more organized effort which will be described in the next chapter.

A large and strong carriage still survives in which Fanny and myself and very frequently our daughter used to accompany Mr. Morton and the catechist, with perhaps one or two of our small boys tucked away between. This commodious vehicle was called by ourselves "Noah's Ark" ; from our neighbours it received the name of the "luggage van." It answered well when distances were not great. Our rounds were usually from one till toward six o'clock.

S.E.M.—Oct., 1885. Our work does not always come easy to us. There are times when, with the thermometer at 90° in the shade [or thereabouts], with a languid feeling scarcely to be distinguished from fatigue and often spiced with the genuine article, one would find it much easier to stay at home, "keep cool," and work or study rather than face the dusty road and quite probably find one's self sitting in close proximity to a smoky fire, or on a diminutive stool three or four inches high, with tolerably clean goats and rather dirty children perambulating the precincts... Once on the road the tired feeling vanishes and one seldom returns without a feeling of gladness that more than repays the first effort.

J.M.—Sep. 24, 1881. Visited an estate where we had never been before. The sun was intensely hot, so we made for the shade of a large tree. The people gathered around us with evident curiosity. No chair or even box was to be had, but a bed or cot was brought out, which my carriage cushions rendered more comfortable. Some twenty-five were prevailed on to sit down [on the ground] ; they approved of the hymns sung, and listened attentively to them. When speaking, I was interrupted by a man who understood himself, but seemed to think the others needed to have the subject explained by him. Some, however, resented the interruption and assured him they quite understood ; so amid occasional questions and objections and some chat among the women, we tried to teach them some simple but important truths. All, *as usual*, promised to come to church on Sunday and, almost equally as usual, not one of them came. Leaving Mrs. Morton to follow up what had been

said with the women, I went to look up a bed-ridden Christian of whom I had heard. Some of the men followed and others gathered together at his house, where I held another meeting.

S.E.M.—Aug. 22, 1884. . . . I visited a number in their houses, many very poor, some sick and nearly all dirty, stolid and hopeless looking. To all I spoke a word about Jesus, but it takes them so long to understand anything good. One of them, better off than most, and taught by a missionary in Jamaica along with her husband, made a number of false excuses for not attending church; I reproved her for being untruthful, when her next door neighbour, who had been listening, said, "I tell plenty of lies; since I came to Trinidad I tell plenty of lies every day." I said, "What answer will you give when God asks you about it?" "I don't care," she said, using a Christian (?) oath to show how little; "To die would be good."

I then went in search of a little girl whom I had seen in church at Arouca, to encourage her to come again. I found her living alone with her father; her parents had quarrelled and her mother had tried to hang herself, but, being discovered, had been sent to jail for three months.

Further on, two boys who had learned something from us were perched on a fence watching cattle. I went up to them and asked if they could not come to church on Sunday. They said, No, they had to herd cattle all day.

A few of the women had brightened up at seeing me and had listened with attention, but that was the only crumb of outward encouragement I had that afternoon.

J.M.—Sep. 24, 1881. Sabbath. At Caroni to-day met in the hospital. There were twenty-nine adults present. As the people were seating themselves I heard a woman say, "They are not going to make me a Christian." When the hymn was being read she began a lively conversation in the women's ward, just beyond a thin partition. Three or four of my audience immediately shouted to her to be quiet. I ceased; the woman went on. Waving to my audience to be silent, I passed round to the woman's ward with the dispenser and secured perfect silence for an hour. Our subject—The Prodigal Son—secured and kept their interest. At the close one man said, "All you say is true and good, but before noon all are going to forget it and will talk only of money or pleasure." "Perhaps so," I said, "but don't you do that." That man, so ready to moralize, was possibly the least impressed of the hearers.

S.E.M.—At Orange Grove on two occasions lately I have seen very hard-faced women weeping while looking at a picture

of the crucifixion and hearing of the love of Jesus. On one occasion when I had finished I said to them, "Achchhi bat ?" that is, "Are these good words ?" They all assented and one said in broken English, "All man hear'em petit cry," that is, "Hearing them we cry a little." Another said, "Hearing such words many thoughts come."

S.E.M.—An old Bengali woman spoke of our books as giving light, but that in hearing the Hindu books read "it was as though there were a veil" over her eyes. She told me she would not kill anything, not even a fowl or a worm, because their life was the same as ours. I said, "Oh, no ; else why does not the Queen hang the man who kills a fowl ?" This was a highly practical argument, yet she seemed never to have thought of it. The reverence for animal life arises largely from their belief in the transmigration of souls. She asked if she might come to the house to talk to me and made me promise that I would see her quite alone. Her last words in parting were, "My heart is so hungry." This woman's name was Pathiya. Her husband and son were also favourably impressed by what they had learned from us. [They all returned to India.]

S.E.M.—The other day I stopped at a small house whose occupants were unknown to me ; by way of friendly conversation I asked if there were any children ; the mother replied she had but one. I said, "If you have only one child you must love him very much." "Ah, Mem Sahib !" she answered quickly, "of what use will my love be if God does not love him ?" The speaker was a Mohammedan who had probably never heard of the love of God in Christ, but had some very indefinite notion of a superior Being whose good or ill-will would affect the destinies of her son. Pious expressions are quite common among the heathen ; they speak constantly of their children as given or taken away by God.

J.M.—One day I took some half dozen of the best boys in Tacarigua School and went out in the village to sing and preach the Gospel. We had three meetings. The singing of the boys gathered the people, and then I read and preached to them.

The second meeting was held under a fine, shady tamarind tree. All were attentive, but one woman in particular seemed to drink in every word eagerly. At the close of my address she sighed deeply, and turning to a neighbour said, "Oh, it is all beautiful, and no doubt true ; but for ignorant slaves of the world such as we are *there is no hope*." This gave me a new text for further instruction, after which, "There is hope then," she said, "but knowing what I am, and how I am situated it seems small."

There are many like her, without an object in life beyond a supply of jewels and a man-child, whom a glimpse of better things fills only with despair.

In Trinidad Indian women can receive the ministrations of the missionary and, on suitable occasions, can listen to the instruction of the catechist.

Oct. 8, 1887. I left at 7.27 a.m. for St. Joseph to see Tara, who was reported ill. Tara means a star, and her husband's name is Meghu, which means a cloud. They were married and baptized seven months ago, but she is only sixteen years of age. A walk of three quarters of a mile brought me to their unfinished and far from comfortable house. Having prescribed medicine and conducted divine service with the neighbours at her bedside, we returned to the opposite side of the town to see a poor dying woman, who had sent word to Annajee that she wished to be baptized. This poor woman occupied an inner room with earth floor and walls, and only one window about twenty inches square: it was made of boards and stood wide open. One daughter attends the St. Joseph school, and an elder one was cooking in the outer room. These children were both baptized before we came here, but have received no religious instruction, so far as we know, from those who baptized them. The mother was not an idolator, had no faith in idols or deotas, was conscious of sin and praying for mercy, but not clear as to the way of acceptance and peace, though she had been told about Jesus. I tried to make this very plain to her and she listened eagerly. I promised to return in the afternoon when her husband would be home and decide then as to baptism. . . . In the afternoon I returned and, after further enquiry and instruction, I baptized the woman, who still lives, and whom I have visited several times since.

Such cases are not numerous and it is not desirable that they should be. Yet God's grace is not to be limited and we dare not say to a soul pleading so earnestly and pathetically for mercy, in the name of Jesus, and professing to trust and hope only in His finished work, "It is too late for hope—too late for baptism."

1884. There has been marked progress in the spread of religious thought, and through the labours of our female workers this advance is particularly marked among the women, who at all our stations attend in proportion to their numbers as well as the men.

1887. Work among the women was carried on by Mrs. Morton in every part of the field and keeps well abreast of work among the men. Fanny Subaran, employed under Mrs. Morton's guidance four afternoons in each week as a Bible-woman, was everywhere welcomed by the women. There can be no doubt of the usefulness of such work in reaching and influencing Indian women, but there is a difficulty in obtaining suitable agents.

III.— PLANTING THE SCHOOLS AND STATIONS

The great hope for the future was centred in schools ; through these the young would learn to think and act for themselves. Yet here, too, hindrances appeared ; to gather the children into the Government schools had been found impossible ; to get them into the missionary's school was one feature of the difficulty of his task, less apparent in the villages, more so, as was to be expected, among the indentured people on estates. A sketch from the pen of Mr. Macleod is so truthful and so typical that we have been persuaded to insert it.

"Princetown, 1881. Early in the morning the teacher, John Gobin, starts 'to call the children,' for you have not only to teach the little heathen when they come, but also to do some hard work to get them into school. Having gathered in the willing, he rings the bell and proceeds to oust the stray ones.

"One urchin hides under the house, another makes for the cane-piece, while a third yells so loudly and persistently that the mother who is not unwilling to send the child says, 'Leff (leave) him to-day ; to-morrow go.' Three or four are 'minding child' while both their parents are doing their task in the cane-field—this is a rational excuse. The teacher goes for another missing one who pleads that his 'foot is sick,' or that some other external or internal

part of his physical organization 'is hurting him' They are much afflicted with sore legs and feet. . . . Still, notwithstanding difficulties, John gathers in from twenty to thirty children every day."

Our daughter writes of her own little school on Orange Grove Estate :

"As I got out of the carriage one of my scholars said, 'Salaam Missus, I go come.' 'Very well,' I said, 'get ready,' but I hardly expected to see him again, and I was right.

"Then I went to see another who, if he has not got fever, is always full of other ills when I am seen coming. As usual, he was nursing a toe with a small scratch, so I knew it was no use wasting time over him.

"The next I saw was a nice girl; she was ready to go, but as I am doctor as well as 'school-missus,' and she had a little baby sister lying very sick with fever, she wished me to see it and to give medicine. I told them to give it fever-grass tea, keep it out of the wind, and when the fever had passed to go to the hospital near by for medicine. Two in the same house had sores ; I got them to bring a bottle with a little sweet oil, to which I would add carbolic acid, and then I was allowed to pass on.

"The next barrack I went to has a lot of nice boys and girls whom I used to get sometimes, but for over a month I have gone three times a week and can never persuade them to come. I am sorry to lose them, for one of the boys was just getting on in reading and one of the girls was stitching nicely and was learning to hem.

" Then I went for four who always keep me till they eat rice, I think, in the hope that I will go and leave them to come after ; but to leave them means not to see them again, so I get into the shade of a mango tree and wait for them. Strange to say, that day they were just finishing their meal, but had,

as they thought, good excuses for not coming. The first had a baby with bad sores to mind ; I told them the youngest girl could stay to do that ; the boy chimed in, 'Me no go' ; I asked why and he said he had to watch and feed two ducks ; after a little coaxing I got three of the party and the ducks were soon forgotten.

"At the next house I knew at once that three of my nicest children were not likely to come that day ; why, I could not make them tell me. I went to the room and saw the true reason. There was idol worship all the week in that house and [they] had to stay and watch the idols and their offerings. . . .

" . . . Sometimes I almost give up in despair, they seem so wild and heedless, and now that the sugar mill is grinding, when I ask for some who are away, the answer is generally, 'Gone to the mill to eat cane and drink liquor,'—given in Hindi. The liquor is the juice of the cane just squeezed out and warm [from the vats] ; it is very nice, I believe."

S.E.M.—To be freed from the never-ending task of coaxing and entreating the children to come to school, and the parents to allow them, would indeed be a boon. There is such a variety of hindrances. On Saturday we heard that Red Hill school is very small, a gang of children having gone to spread manure on the cane fields. If you ask them to come to take a lesson in the evening they say they are too weary.

Sometimes I get a message that the children want to see "Missus." Missus understands very well what that means, so she goes not empty-handed, but armed with a basket of mangoes, or a bunch of bananas from the Tunapuna garden ; if nothing else is on hand a bottle of sweets answers well the purpose of reviving the flagging interest in literature ; a rapid increase in numbers is sure to result, [but only for a limited time.]

S.E.M.—May is a favourite month for weddings ; the schools are consequently smaller than usual ; those children who are not getting married themselves are helping to marry the rest. Drums are beating far into the night ; girls who never had any attentions before become centres for smiling groups, to whom the festivities of a marriage are a welcome break in the monotony of their lives.

Mr. Morton would sometimes liken the shape of his new district to that of a centipede, the long and many-jointed body being represented by the main road from Port of Spain eastward with its succession of villages, Tunapuna being near the centre. During the first period of work the centipede developed but one of the extensions to north and south representing the legs. This extension was the Caroni district, stretching, as it did, toward Couva and San Fernando.

At Arouca

The first school to be opened was at Arouca, the second village above Tunapuna. Here, in 1840, work had been begun by Rev. Geo. Brodie for the United Presbyterian Church of Scotland, and a congregation gathered, principally from among the newly emancipated slaves. Rev. William Dickson was now its pastor. In his church our first services were held, and our first school opened in a small room on his premises, the use of which was continued for three years or until a house could be built by which the school would be qualified for Government aid. Near by was Laurel Hill, a beautiful sugar estate of which Mr. Fritz Zurcher was the kind proprietor. Mr. and Mrs. Zurcher did much to encourage our work.

Dec., 1882. Fritz Zurcher, Esq., has kindly granted us a lot of land on the principal street of the village, convenient for buildings, and Mrs. Zurcher has collected over \$100 towards their erection.

Curêpe

Curêpe was a long village on the main road between St. Joseph and Caroni. The East Indians were anxious for a school, having had some teaching from two Christian men who had settled there. Three months after his arrival in Tunapuna, Mr.

Morton opened a school under Akhbar Ali, with a weekly service on Tuesdays at 5 p.m.

Teacher and children and some adults attend Sabbath school and service at Tunapuna. The people raised the rent of the school room, viz., \$5 per month. The school has done good work and the service has been well attended.

This school was afterwards superseded by one at St. Joseph, one and a half miles away.

Tunapuna

A school was opened on August 1, 1881, in the basement of the mission house with Allahdua as teacher for about thirty of the village children. It was the same Allahdua whom we had taught at Iere Village and who had been prevented by his parents from remaining with us. We had discovered him at Caroni ; he was still reading his English Bible and had never forgotten his catechism, but had grown rusty in arithmetic and geography. He set to work to study diligently, was baptized, and placed in charge of the school, partly for his own further training. We all helped him every day, but the "wise and wicked beyond their years" proved too much for his inexperience. Notwithstanding that we helped with the arithmetic and geography and took charge of the singing as well as of the sewing Allahdua proved unequal to the task of leading the enterprising youth of Tunapuna in the paths of learning and good behaviour. Having other schools in view but no teachers, Mr. Morton applied for a Canadian lady and Miss Agnes Semple was appointed. She took charge in January, 1883.

S.E.M.—[A few weeks later]. Miss Semple has improved the school very much already. It is a very great relief to us to have this school properly provided for ; we went through an amount of work and worry with it before Miss Semple's arrival that was very wearing.

Caroni

Here regular Sabbath services were held from the first, usually in the hospital. A site was given on Frederick, now called Caroni Estate ; our good friend Mr. Greig sent £37 9s. from Glasgow to help with a building and an assisted school was opened in 1882, near the large central factory.

At first the children rushed to the windows to inspect every train that passed. As some six trains pass daily during school hours that source of amusement had to be cut off for the sake of more solid interests. The teacher's next battle was with profanity, exhibited unblushingly in school and playground. I have heard of a Highlander who spoke English, French, and Gaelic, and who said he preferred English for business, French for counting and Gaelic for prayer. Well, these heathen Hindoos prefer English for swearing, probably because, though aware they are using bad language, they are not aware how wickedly forcible the words used are.

If any of your divinity students have doubts on the subject of "total depravity," let him come out and take charge of Tunapuna or Caroni school for a summer and his mind will be clear on that point for life.

The attendance at the Caroni school has been singularly irregular. In heavy weather some of the estates were cut off by the state of the roads. Sickness, largely sores, has kept children away, so that the average daily attendance is out of proportion to the number enrolled. There has been a good evening class of young men and larger boys who are at work during the day.

The attendance at the Hindi service has been pretty regular, but as there are but few old Indians on the estate we are here dealing for the most part with men whose minds are still strongly under Indian influences.

These remarks continued to be applicable, year by year, to the work at Caroni.

1882. By arrangement with the proprietors from the first there was to be an English service, as the district lies away from any place of worship. This makes my Sabbath services very labourious. While the dry weather continued the attendance at the English service was good. When the crop closed

many left the estate till crop time should come round again. Others, being less engaged, frequently spent their Sundays elsewhere, so that the average from the middle of June till the end of the year did not exceed fifteen. These are scarcely the elements out of which to organize anything permanent among English-speaking people at present ; but those who attend it could not go elsewhere. Some of them were convalescents from the hospital, opposite our place of worship, and it is something to have ministered to those thus destitute.

The English service could be kept up only at intervals and, with the approval of the proprietors, was finally discontinued when an Anglican church was erected just beyond our school-house.

Orange Grove

At this estate a school had for some time been conducted under the supervision of the Venerable Archdeacon Richards, rector of the parish. It was held in a building belonging to the estate, conveniently situated in pasture land between the village of Tacarigua and the barracks of the labourers. With the approval of Mr. Richards and of Mr. Burnley, a weekly Sabbath service in Hindi was established by Mr. Morton for the benefit of the hundreds of labourers.

Dec., 1881. The attendance at this station has been large, a considerable proportion being the patients of the hospital. The attention and apparent ability to understand the truth have greatly improved, and the interruptions and objections to which we were first exposed have ceased. This remark, indeed, applies to all the stations.

In 1882 the school was handed over to Mr. Morton's care. It was here that Agnes Morton was a voluntary teacher for several years, during which she gathered the scholars as described by herself on a former page.

It is a special effort to reach children many of whom are working. The teaching is confined to Hindi reading and writing, sewing, and religious instruction twice a week in the afternoon, with a Sabbath School. It is interesting to note that in this school the number of girls, usually so small, exceeds that of the boys.

Very effective work was done among the indentured people, which continued to bear fruit after they scattered to villages and settlements. The school work was ultimately absorbed by Tacarigua.

S.E.M.—At Orange Grove Estate a number of nice little girls attend school, but they are very wild and mischievous ; we are trying to teach them to sew, but it is amusing to see how they behave ; to keep them still and quiet is an utter impossibility. They chatter like magpies, in a mixture of Hindi and English, and frisk about like—I had nearly said like lambs, but when I come to think of it that decent animal might with some show of propriety object to being mentioned in connection with these little creatures, wise in evil and innocent of good. And yet one's heart goes out to them at once, with their large, bright eyes and confiding manner. One leans upon me in a caressing way ; another, giving her a vigorous push, says, "You shan't touch my missus." The first, returning the compliment, says with a whine, "She won't let me touch my missus." Another loudly declares her intention of going in the carriage with missus, and when some of the rest hint that they think it unlikely, she tosses her little head and assures them that they will laugh when they see her going. If they only liked to come to school, our task would be very much lightened, but even a piece of bright cloth and promises of clothing at Christmas are not sufficient inducements to leave their wild play and sit still for a few hours a day. There is a rush for a week or so to a new school ; and then the up-hill work begins, of coaxing them to come, and trying to make the learning of a, b, c agreeable, which is no easy task.

Just at this time the organizing of the field came to a standstill for a while ; the organizer's health was failing. His usually so cheerful letters take on a wearied and discouraged tone.

1881. For four months scarcely a shower has fallen ; the pastures are as brown as in winter with you, save where a

stream flows or irrigation is provided, and then how beautiful the green ! After four services and twenty miles on Sabbath, one wonders how it is that amid such continued heat and dust and work he, too, is not dried up both in body and mind. But I suppose there is some hidden spring and the promise is fulfilled, "as thy day thy strength."

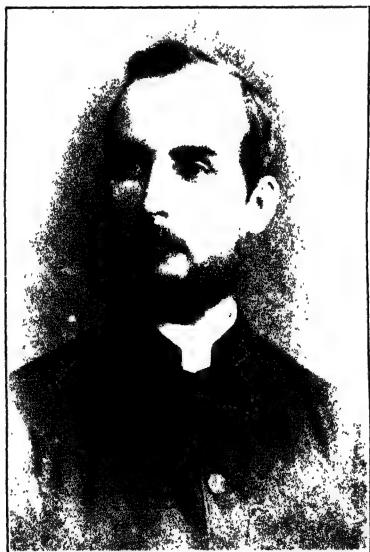
Aug. 9, 1882. Amid the dog-days, alternately sprinkled with rain and bleached in the sun, all colour of freshness, mental and bodily, are in danger of fading out.

Dec., 1882. The first ship of the season from India has arrived, bringing 450 immigrants ; within a few months we may expect over 2,000. This is a thought to be pondered over. While our Indian population has doubled in the last fifteen years, and this stream of 2,000 per annum continues to flow in, our men and means are inadequate to the present work.

For nearly nine years Mr. Morton had worked without intermission, save for the few weeks of absence in 1877, when he had taken his wife to Canada in illness. He had poured boiling asphalt in June and worked with the carpenters on two mission houses.

S.E.M.—We cannot turn our thoughts homeward just now. Mr. Christie is not able for much, Mr. Macleod is not strong, and this field is new. Mr. Grant can fall back on Lal Bihari and Mr. Macleod upon Annajee, but we have no one qualified to take charge.

Struggling proved futile, however. With slowly failing strength a cough developed, and later a nightly attack of asthma, with vomiting, always just as the clock struck one. We were obliged to turn our faces northward. It was arranged that Mr. Macleod and Rev. John Hendrie, United Presbyterian minister of San Fernando, should occupy the district fortnightly, the intervening Sabbaths to be supplied by the young men of the field. Mr. Hendrie spoke Hindi with ease, having been a missionary for seven years in Rajpootana. He had also intimated his willingness to work for his church



JOHN MORTON, 1883



MRS. JOHN MORTON, 1883

among East Indians in Trinidad should the way be opened up.

Arrived in Boston Dr. Morille advised the patient to reside for a time "away from the sea and as far as you can get above 't'"; so we went to the White Mountains of New Hampshire.

While there, Mr. Morton followed up efforts begun in Trinidad to secure Mr. Hendrie as a fellow-labourer.

[To Rev. Dr. Brown, Paisley, Scotland.]

North Conway,
New Hampshire,
June 14, 1883.

Before leaving Trinidad I heard that there was reason to hope that your Board would send a missionary to St. Joseph. I sincerely hope this is true and, if the matter is not yet decided, I would urge its importance.

1. It would greatly relieve me. I hope to go back in November, but I will not be able to do what I have been doing. Now the missionary of St. Joseph would take a strip of my district and extend down so as to occupy the field to the borders of Port of Spain. With this relief I might be quite equal to the work.

2. Mr. Hendrie would greatly strengthen our Mission with his Indian tongue and experience. It would be a great matter to have him in the work for which he is so well fitted and San Fernando could easily be provided for.

The appointment of Mr. Hendrie had been suggested on the field. Early in 1882 Trinidad had been favoured with a visit from Dr. James Brown, of Paisley, and Rev. Mr. MacInnes, of Ayr, a deputation from the United Presbyterian Church of Scotland. Rev. Dr. Brown, in the *Missionary Record* of that Church, in giving some account of the work of the deputation, and after speaking of the wisdom of the Scotch and Canadian representatives of Presbyterianism in the Island in banding themselves together in one Presbytery, continues: "The union will be now even more complete since our Foreign

Board has, on the recommendation of the deputies, responded to an urgent appeal from the Canadian brethren to take part in the work among East Indians, and established a station at St. Joseph, to which Mr. Hendrie, who at the date of our visit was minister of San Fernando, has been appointed."

Rest among the pine groves of the White Mountains proved highly beneficial ; after changing their nightly visitations from one to five o'clock, the asthmatic attacks finally disappeared. Early in July Mr. Morton was able to go on to Nova Scotia; in August, and until the middle of October we were occupied in addressing meetings both in the Maritime Provinces and in the West, and in raising funds for two objects recommended by the Foreign Mission Committee, viz., the liquidation of a debt of twelve hundred dollars on the Tunapuna buildings and the providing of one thousand dollars to aid in the erection of a church at Princetown. The latter object was secured, with a balance of three hundred dollars towards the Tunapuna debt.

S.E.M.—We landed at Port of Spain just eight months from the day we left, quite in a weather-beaten condition, though with thankful hearts for our preservation. We greeted the palms and sugar-cane as old friends ; two arches had been erected on our premises in expectation of our arrival, and we were happy to see all the old faces as they to welcome us.

At the close of the year (1883) the schools and work at Caroni and Curêpe were handed over to Mr. Hendrie and Mr. Morton's work confined to the district eastward from St. Joseph. This arrangement was a great relief and also very pleasant. Mr. Hendrie opened a school and conducted Sabbath services in the upper storey of a rented building in St. Joseph.

In getting to work again we were met by a pressing need, the want of a building at Arouca.

S.E.M.—A schoolhouse must be provided at Arouca before next wet season. There are no funds on hand for this purpose and a heavy debt remains on the Tunapuna buildings. Blunt tools are a hindrance to the workman, but we are almost in the position of having no tools at all ; instead of taking up openings that are waiting for us, it looks as if we would have to save on work to pay off the debt on buildings. The work is not ours: it belongs to the Church, and if the Church is satisfied with this rate of progress we must be too, but it is depressing to the mind and saddening to the heart to live in the midst of so much ignorance and vice and not be able to wage more effective war against it. I often wonder how "righteous Lot" endured life in Sodom.

But while his wife was grumbling the missionary had found some way of going ahead.

April 30th, 1884. Our new building at Arouca was opened by public worship on the 11th inst. It was a day of good cheer. The mail had arrived, bringing word that my estimate had passed, thus authorizing an additional expenditure of £50 in extending the work. This was hoped for, if not very confidently expected, but our hopes went no further. Very cheering was the news that the debt on Tunapuna buildings was to be immediately removed. We at once announced that the Arouca building would be painted on the outside and that the proposed building at Tacarigua, just half way between Tunapuna and Arouca, would be proceeded with without delay.

Tacarigua

A fine lot of land, near the railway, was granted by the Government. There was time and but barely time to get a new building closed in before the rains when word came that the Foreign Mission Committee had arranged for the extinction of the debt. It was not literally "One day a hole and the next day a house," as a friend put it, but it almost seemed so to those who only occasionally passed that way. On the 23rd of June the school was opened and on the 29th public worship was held for the first time in the new building. The attendance of the school has been forty-five and at the service from eighty to two hundred. Within half a mile of this building there is a small Mohammedan mosque. There are a considerable number of Mohammedans in the village. Their children are attending our school and there are always some of the adults at our services.

"At a meeting of Mission Council held at Arouca, April 11 to 14, 1884, it was agreed to authorize Mr. Morton to apply to the Foreign Mission Board for a lady teacher, it being expected that the necessary funds will be supplied without applying to the Board for a further grant for this purpose and without obtaining any further aid within the bounds of the Synod of the Maritime Provinces." Miss Amy Hilton was chosen. On arrival she was placed in charge of the Tunapuna school, as for reasons of health it was deemed desirable for her to reside with the mission family ; also Miss Semple was willing to undertake the Tacarigua school and to occupy the neat teacher's house lately erected there.

In the month of February, 1887, Miss Blackadder was placed in charge of Tacarigua school, Miss Semple taking her place at Princetown. At the close of her first year Miss Blackadder writes : ". . . . We have a large number of girls in school ; as Hindoos care so little for girls, this has been a very encouraging feature of the work here. These girls are small, wild, and some of them very dirty. We cannot hope to make great scholars of them, but we do hope to influence them for good ; they will not regard Christian work or the Christian religion as their parents do, and the work with these little ones will tell in the future. . . . We have a band of fine boys. . . . Our Sunday school is held from three till four o'clock every Sunday afternoon ; then service till five. . . . We have had eleven children in our home during the year past. Two of our girls, Jessie and Jane, married very fine young men ; they have happy, comfortable homes of their own and many opportunities to do good to others. Four of these children have been boys. They give more trouble than girls and seem harder to manage."

At the close of 1885 a public examination was held in a large sugar-house at Orange Grove, which

was prettily decorated for the occasion. Mr. Hendrie joined us with the children of St. Joseph and Caroni schools. His Excellency Governor Robinson and Lady Robinson kindly attended, with a number of the leading officials ; there were 260 children present. Mr. Morton explained that though the Mission began work eighteen years ago in the Naparimas, its operations had extended to Tacarigua only five years before and the schools then present had only begun since that time. The aim is to teach the largest number the "three R's," a knowledge of the way of life and duty, and to the girls sewing. Prizes were distributed by His Excellency the Governor and Lady Robinson, both of whom manifested a very deep interest in the work and also in the children. In concluding his address His Excellency said : "It is our most earnest wish, Mr. Morton, that increasing success may crown this very interesting experiment—it is out of the range of experiments now—this very interesting work ; and I hope that you, children, may carry those three principles which are characteristic of Presbyterians, that is, energy, industry, and sobriety, into your daily lives, and that when you are removed from the personal influence of Mr. Morton and the good people who have so cared for you, you will recollect and carry out, in your every-day life, all those good principles and moral teachings that have been imparted to you."

S.E.M.—Mrs. Hendrie and myself exhibited the sewing. Lady Robinson asked who was the best sewer. I told her ladyship it would be difficult to say, but that I could show her a very small one. I then summoned Latchmin II., of Arouca school. As there is no surname we sometimes have to distinguish the children by numbers. The little woman, scarcely four years old, made her way to the front, holding a proportionately small muslin apron with a frill and strings, sewed by herself. Mrs. Hendrie produced another equally small who had hemmed a handkerchief very neatly. Lady Robinson was

greatly pleased, and wished to reward them, but her husband advised her not to do so without consultation. Our distinguished visitors thought the children extremely well-behaved. They did not appear to note the guava wands which some of us waved, at times frantically, over the restless heads of the younger fry.

Mausica

1887. Three miles south of Arima is a settlement of East Indians who have taken up [Crown] lands. Early in the year they petitioned me for a school, and although there was nothing provided in my estimate for such a purpose, I opened a school in a thatched shed, part of which was occupied by a cow. It soon became evident that we must get a school-house, and I applied to the Government for a site; this brought up the question of how the Indian children in and around Arima were to be got into school, which caused some delay. In the end an Indian monitor was placed in the Government school at Arima, a site granted at Mausica settlement with liberty to cut wood for the building from Crown Lands, and the Mausica school placed on the assisted list.* There are 40 children in the settlement; the people have come from Princetown, San Fernando, Couva and all the old settlements; very few of them are strangers to us.

Andrew Gayadeen, a converted Brahman, was the teacher. It was here that Mr. Gayadeen began practical training for his eminent career as a native minister.

Dec., 1891. The Mausica school has suffered greatly from the removal of the population to more fertile lands further inland.

Mausica failed as a settlement because the land was sandy and barren. After three years the school was closed, but fruit was not wanting.

Red Hill

S.E.M.—May 16, 1890. We spent an afternoon lately at Red Hill. In this modest hamlet we have long† had a school

*Another instance of the readiness of the Government of the Island to further the interests of its Immigrants.

†For about four years.

supported by the Women's Foreign Mission Society, Western Division....

After looking in on Miss Blackadder, and at the Arouca school we come upon a lovely spot called The Garden Estate. In its park-like grounds the gentlemen of the district frequently assemble to amuse themselves with pigeon shooting. Unhappily for the gentle birds they are good marksmen: the obsequious criticism of the East Indian servant would by no means apply to their performance—"The Judge Sahib shot beautifully, but God very merciful to the birds."

There are lovely spreading trees on Garden Estate the sweet pods of which are much relished by the cattle that enjoy their kindly suade. Passing on, we have canes to the right of us, canes to the left of us, for about half a mile; and now we are at Red Hill. We stop at the little thatched school-house; at once there is a stir among the juvenile part of the population: the school is held in the afternoon and it is just about the hour: we tell the master to call the children in and to expect us shortly.

On our return from visiting D'Abadie Government school, about half a mile away, a hand-bell is rung for service; I disappear among the cottages to invite the women in and remain to teach those who cannot be persuaded. I reach a house where live two small girls whose father died while we were in Canada. Heathen though he was, I take pleasure in remembering that one day that I went to the house to call the girls to school, he was sitting at the door with a very small child in his arms; he held up the little one and said, "This one too small to go; but," he added, still speaking in Hindi, "He knows, 'Jesus Christ has saved my soul.'"—this being the first line of a Hindi hymn that the school children have learned. May we not hope that the father may have learned it too from the lips of his infant child?

The little girls I was in search of have been taken from school by their *acting* step-father, a Brahman who has always sullenly opposed us. I stepped in to see if I could persuade him to send them. He said, "If you teach a boy you will get some good of it, but a girl is not yours; she is some other man's; why should you trouble with her?" I told him that this was wrong and selfish. He said, "Girls are to cook, wash, and to keep the house," and he added slowly, and evidently as a concession to me, "sometimes to worship God." I said, "They cannot love and serve God rightly unless they are taught." "Oh, well, if everybody were to serve God how would hell be full?" I said, "God does not want hell to be full; the Governor must have gaols, but he does not want them full."

I then tried to explain to him how justice and mercy met together in God's plan for saving us. He listened rather sullenly and was, I think, glad when I left, but I felt glad, too, that I had been permitted to tell him the way of life though he did not want to hear it.

At D'Abadie Government school, where a monitor was paid to gather in the East Indian children to be taught along with the Creoles,* we had found only three present.

S.E.M.—We asked two of the coloured pupils to try and coax the East Indians in : it is a daily work, and therefore requires to be done by some one on the ground. We hint at a reward ; their eyes sparkle and they look ready to begin the chase ; we promise to call back soon and see how they are succeeding.

In regard to Red Hill, after some years of work with very satisfactory results, Mr. Morton writes :

Dec., 1891. Red Hill school was merged into the D'Abadie Government school ; the experiment has not been satisfactory and may not continue.

Unsatisfactory though it was, the arrangement had to continue, for the special fund had been withdrawn.

St. Joseph

After a little more than three years' work at St. Joseph (July, 1883—Oct., 1886) ill-health obliged Rev. John Hendrie to leave for Scotland. The care of his field devolved upon Mr. Morton ; a year later the Presbytery received information that for reasons of health Mr. Hendrie would not return to Trinidad.

*This method was an attempt to get East Indian children into Government schools. It had a fair trial, but, notwithstanding the supervision of the missionaries, failed in every case.

As no successor was appointed, the St. Joseph district reverted permanently to Tunapuna.*

Dec., 1888. The school and services at St. Joseph have been conducted for five and a half years in a rented building at a total cost of \$660 ; as soon as the field was transferred to me I determined, if possible, to get a site and build ; and on the faith of a better building the school was placed on the assisted list. Over an acre of land near the railway station was sold to us by the Government on most reasonable terms. A building has been erected thereon in which our work will be carried on from the beginning of 1889....I began 1888 with one hundred and thirty-three pounds stg. of debt. I closed with six shillings in hand, having built two new school houses outside of my estimate. For this I thank God, from whom all blessings flow, and I thank very specially the Women's Foreign Mission Society, Western Division, for three hundred dollars which was received in answer to prayer and, I am confident, given with prayer.

To fill the gap made by Mr. Hendrie's withdrawal, Joseph Annajee was transferred from Princetown to assist Mr. Morton, his place being filled by Charles Clarence Soodeen who, at this juncture and with renewed health, retired from business, in which he had been remarkably successful, to devote his whole time to the service of the Mission.

IV.—GENERAL REVIEW OF SCHOOL WORK

There were now (1889) eight schools in the Tunapuna field with a total of 438 children on the roll ; 295 were boys, and 143 girls. The number reported in Sabbath school was 218, of whom many were adults.

In "Our Five Foreign Missions" Rev. G. M. Grant, D.D., in reviewing the work in Trinidad to

*After some years spent in New Zealand Mr. Hendrie became pastor of the parish of Egilshay in Orkney, where he passed away in 1916, greatly esteemed and regretted.

date [1886], writes as follows : "What have been the results ? To me they seem very wonderful, and proofs of a convincing kind can be given of their genuineness. It has been an educational mission from the outset....Morton shewed his wisdom in gathering the children into a school at the beginning. He was laughed at for his pains, but no one laughs now....Our missionaries have now forty-four schools attended by about 2,000 children. If I were in the habit of italicizing, I would write every word of this last clause in very distinct italics....It is not much to say that Morton and his colleagues have shewn themselves possessed of true statesmanship as well as of true missionary spirit."

A good start had been made. The central part of the northern district had now been, in a measure, covered. Here and there might be seen the unpretentious school-house, an oblong building with sides opening outwards for ventilation and also to protect from sun and rain ; with sometimes a teacher's dwelling and neat grounds where, at the noontide recess, groups of young ones discussed in shady corners the breakfast they had brought in the customary tin pan, carefully brightened, as metal dishes always are in their homes.

One of their chief joys was the vigorous ringing of the steel amalgam bell, attached to a post, either under the eaves of the building or in some contiguous spot.

Their red-letter days were the visits of the missionary, Christmas treats, magic lantern shows, and the visits and yearly examination of the Government Inspectors, which were regarded with a wholesome awe.

Indian boys and girls are apt to be rather gentle and tractable. They usually love their lessons and learn to read with surprising quickness when the difficulties of English as a strange language are con-



THE "UNPRETENTIOUS SCHOOL HOUSE"



TACARIGUA SCHOOL---MISS BLACKADDER

Photo by Geo. Adhar, San Fernando

sidered. The standard of writing in the schools has always been excellent, and advanced boys often show great cleverness in map-making and other neat handiwork. There was a decided leaning to the Oriental style in teaching, master and pupils shouting in turn or all together. We became partially accustomed to the mode on the part of the pupils; it seemed to argue earnestness, especially in their Bible lessons.

April 28, 1897. I lately examined a class of children at an out-station. The first picture was the Prodigal Son and I will tell you some of the things they said: "That is the boy who ran away from his father"; "He took everything he could get"; "He behaved very badly"; "Yes, he at last ate pig's flesh," said a Mohammedan boy. "No," said another, "Not pig's *flesh*, but pig's *meat*." "And he was so hungry! and he said, I will arise." "To whom was he speaking?" I asked. "To his-self. He said to his-self, 'Oh, how much to eat there is in my father's house! And I am so hungry!'" "What was the good of speaking to himself?" "It make him think and make up his mind." The chief speaker was a Mohammedan lad of about twelve years.

The new lesson was the Parable of the Excuses. As I told them of the landowner excusing himself because he must go to see his new piece of land, and the farmer because he must try his new oxen, and the young man because he had married a wife, the Mohammedan boy kept saying, "Exactly! exactly! just so!" I then asked if people make excuses now when asked to come to Sabbath school or church. "Oh, yes, plenty" "Tell me some of these excuses." Here are some given by the boys: "I must get a bundle of grass for the cow." "Don't you see I am going to the river to bathe?" "I must cook rice." "My feel is not good." English is spreading with great rapidity among the young people, but it is not always correct.

Tunapuna, March 21, 1889. In my Sabbath school here this morning my subject was "Temptation"; one pupil teacher translated the Hindi word as "examination," and another "test." I asked the first how Adam and Eve came out in their examination; he said, "Eve failed all round and Adam in one subject." I give this as an illustration of a Hindoo's boy idea. I followed up the idea of examination and we found that every one—Abraham, Moses, Job, David—failed at least "in one

subject" at some time, and that where the record did not show it, it must have been so, as there is the general record that "all have failed." That brought us to the lesson for the day, "The Temptation of Christ," who did not once fail. . . .

Speaking of devotees or saints reminds me of the answer given by a Christian East Indian boy to Miss Hilton. In explaining the hymn for the day, she asked, "Who are saints? Who are angels?" The boy promptly replied, "Angels are in heaven and we are the saints."

Adults were encouraged to attend Sabbath school. In Tunapuna there was always a class of men and one of women, and also at Tacarigua.

We had difficulty both among children and adults who, with their earliest English vocabulary, contracted the use of improper words. Thus, an immigrant knowing only what English he had picked up on the voyage from Calcutta was heard to say with an air of pride in his new acquirement, "It's a deuced fine morning, Sahib." Another, who wished to be baptized, said to his missionary, Mr. Macleod, "I will come and settle every damned thing." A little boy, hearing me say "If you come to church you will hear sweet Hindi hymns," and wishing to recommend our singing, put in, "Oh yes! They sing like a hell." A girl who was about to have a skirt given her by a lady missionary said, "I want a hell of a big one." One more advanced in the English language clothed her unholy feelings in this shocking way, "Jesus Christ go to hell."

We must lay the blame for all this where it rightly belongs, not on the East Indians. Much of their national cursing is by comparison mild. King Saul may be taken as an example. When greatly enraged he cursed David in truly Eastern fashion, "Thou son of the perverse rebellious woman." Such words are the greatest insult that can be offered, *i.e.*, cursing a person's mother or even grandmother. One of our own little sons discovered this kind of cursing at a

very early age. When called to account it was proved that the delinquent had reflected upon his parent by addressing his brother as "You son of a goat !" A little Indian boy complained of another having cursed him by calling him a "white cockroach." The name of God was commonly and, undoubtedly at times reverently, used among the general population when voicing their intentions, thus: "I will come to-morrow, please God." But "I'll lick you to-morrow, please God" could also be heard, and thus the Indian children learned to use the name of God quite commonly in their work and in their play.

Truthfulness was a virtue needing to be constantly inculcated. It required line upon line and precept upon precept. A lady teacher, Miss Minnie Archibald of Couva, wrote : "I sometimes get so discouraged when, five minutes after I have done talking to them on the very subject of telling the truth, one of them will deliberately and with very little provocation tell a lie. That seems to be, so far as my experience goes, the weak point of the East Indian."

A very necessary part of our training was as to the right uses of alcohol. The people brought with them from the East the notion that brandy was the favourite beverage of the Christian ; at first they thought to please us by offering it. At Iere Village a kind-hearted shopkeeper offered it to Mr. Morton over the counter and when refused invited him with a sly wink of the eye to the privacy of a back room.

Once on going into a school the children rose, as usual, and said, "Salaam." To make them smile I said, "You are all going to get a Christmas to-day, and I am not going to get anything. Who will give Mem Sahib a present ?" A sweet little girl said, "I will ; what do you want ? Rum ?"

One individual was confident of pleasing us by replying in an insinuating manner when asked if he drank rum, "Of course, Madame, *of course*."

Both Mohammedans and high caste Hindoos are prohibited by their religion from tasting strong drink. Many of the people, however, not only viewed it as a luxury but as a benefit to health, especially in malarious districts. As a result of these views, it was quite common to give it to children. Where it seemed prudent we pledged the children, usually with the consent of the parents. We held Blue Ribbon meetings regularly and trained the larger scholars to take part in them by singing and recitations.

S.E.M.—A little boy about nine years old went to a neighbouring shop, to buy some bread, he said, but instead of buying bread, he bought four cents' worth of rum at two different shops and two cigars. He gave a taste of the rum to another boy who was with him, put a cigar in his mouth and reeled back to school, for he became drunk almost immediately. As soon as Mr. Morton saw the state he was in he called a policeman to see him and to seek for the two shopkeepers who sold the rum ; there is a fine for selling to a child. The poor little fellow soon became very ill. When I went downstairs to see him he was stretched out on the floor quite senseless, the policeman and one of the shopkeepers bending over him, trying to get him to swallow something that would enable him to relieve himself of the rum. He afterwards took a long sleep and seemed all right the next day, but it was a pitiful sight.

A Christmas treat early became an institution.

S.E.M.—Dec. 29, 1887. We had seven schools to provide for. In each we examined the register and counted how many children had made over 400 attendances, how many 300, and so on. All these had cakes and candy and a little present according to the days they had made . . . The careless ones who had too few attendances were called up and told they could not have any present and only a small share of the sweetmeats. A very few who came in for cakes but had not come to read were sent home without anything as a warning to the rest. We find this a good plan for encouraging attendance ; we have adopted

the same plan in our Sabbath schools, but confining the rewards to the very best children. Last Sabbath they were distributed. We had been able to lay aside a few books for this purpose, but not nearly enough. How was this want to be supplied? Old friends had thought upon us and our work. A well-filled box came to hand a few days previously which met our needs in a wonderful manner. It is true that some of our prizes were not very valuable, but the little ones received a coloured fashion plate with as much delight as the larger ones a nice book from the Halifax box.

The plan described above is still carefully followed in the Tunapuna field. Needy ones receive a garment, with a few marbles, beads, etc., to make the gift still more pleasing. The clothing made and sent yearly by the Auxiliaries of the Women's Foreign Missionary Society, Eastern Division, beginning at a very early date, deserves honourable and grateful mention. Beside it we must place a yearly case of goods, to the value of about sixty dollars, sent by the ladies of Chalmer's Church, Quebec, beginning in 1890, after I had had the opportunity of addressing their congregation on the needs of Trinidad, and continued till 1914, when these ladies intimated that they had decided to adopt another channel for their work. In the Quebec box, besides many other things and all of superior quality, were to be found each year 100 New Testaments, prints, dozens of beautifully dressed dolls, of Scripture picture books, school bags, marbles, pencil boxes, knives, scissors, watches, whistles, necklaces, etc.

The Place of the School

A school in Trinidad is not to be thought of in the ordinary light. The relationship of the pupil is not only with his teacher, or teachers, but also with the missionary and this tie may easily become the stronger of the two. Each child is to him an object of solicitous attention. Parents early learn to discern

this, and recognize it by applications for help in many departments of life, and not only for the pupil but for his family. That "this child goes to your school," or did so at some time, is recognized by both sides as an unanswerable appeal.

In each district the school was intended to be a distributing centre for all influences on which the missionary relies for the uplift of old and young. Cleanliness was strictly enforced, clothing provided when necessary, and untidy small ones sent out in care of an older one to be scrubbed at the nearest water supply. The desired results were gradually secured, neatness and cleanliness becoming the rule among the regular scholars. Kindness to animals was one of our subjects. Addressing the whole school Mr. Morton would sometimes ask at random, "Who stoned the frog?" A guilty party was sure to be pointed out.

Mr. Morton always regarded instruction in the vernacular as an important element in any effort for raising the Indian people. The child would in very many cases be obliged to leave school long before he was able to read with intelligence in English. Hindi being phonetic, is easily learned, better understood, would help in the homes and in religious services, which of necessity were all in Hindi. On our frequent visits to the schools Mr. Morton would usually examine in English branches, leaving the Hindi to me. In the assisted schools the teaching of Hindi had to be confined to the first hour, which has always been allowed by the Government for religious instruction. Beautiful hymns composed by native Christians in India were carefully taught and sung on Sabbath by the children, to whom we looked for choir service. A simple catechism used was obtained from India. It was specially adapted to the needs of India's children.

Native Teachers

Teachers in early days, when the demands of school work were less strenuous, always engaged in catechist work in their district, while the catechists were usually required to become teachers for some part of the day. Teachers held a weekly meeting in their school-house for prayer and singing and had a regular appointment for preaching on the Sabbaths in addition to their own Sabbath school. These helpers stood between the missionary and the people and in the absence of their leader filled his place as best they could, settling quarrels, visiting the sick, and dispensing medicine. Their personal understanding of the modes of thought and feeling of the people was invaluable to the missionary and to the work. They were rewarded by sharing the respect with which their people regarded the missionary himself.

It was very desirable that the teacher's wife should be able to take charge of the sewing in her husband's school, but this was rarely the case until we were able to do special work in the training of girls.

Canadian Lady Teachers

With reference to our lady teachers it is not too much to say that Canada's womanhood was honoured in its representatives in Trinidad. Coming to us, as they did, at a time when the value of woman's work was only beginning to be generally appreciated, their sweet and consistent example added to their scrupulous devotion to duty acted as a constant uplift to our Mission. The highly effective work accomplished in their schools, their solicitous interest in the physical as well as in the moral well-being of each scholar, was an object lesson of great value to our

native teachers. Their assistance in Sabbath school and temperance work, in sewing classes, and in numberless other ways was always unsparingly given, and the value of it to the ever-burdened missionary can hardly be over-estimated. Yet in a volume like this, the aim of which is to show an individual worker at his task, we feel compelled, however unwillingly, to pass lightly by the efforts and achievements of all other workers, except in so far as they lend truth and lucidity to our narrative. We are thus prohibited from doing anything like justice even to the work of Miss Blackadder, though so long and so closely connected with our own, but, as the faithful assistant and valued friend, her name will appear from time to time on our pages.

V.—NATIVE HELPERS AND THEIR TRAINING

That it was difficult for the missionaries to keep up a supply of helpers to equal the demands of extension was not strange when we think of the small educational opportunity, confined as this necessarily was to the mission school, with the missionary behind and beyond it. Most of the children were taken early from school to assist the small earnings of their parents. From those who were allowed to remain longer monitors were chosen, being taught after hours by the teacher, and as opportunity offered by the missionary. From these, when need arose, a teacher was selected, his further education being carried on through a class kept up by the missionary at his centre. Apart from these young men there were those like Annajee, Bhukhan, Gayadeen and others who, with a good Hindi education brought from India, had, late in life, received all or nearly all their English training from the missionary. Catechists were sometimes chosen from the ranks of

the former, but men of the latter class were preferred as being more useful among their adult countrymen.

Duties and Instruction of Catechists

Dec., 1891. It is the duty of these men to visit and look after all the Christians in their district ; to encourage the people to send their children to school ; to assist the teacher in giving religious instruction at the appointed school hour ; to teach adults in the evening ; to conduct services on Sabbath and on one evening in the week ; to visit hospitals, and the people in their homes, and hold open-air services.

Friday afternoon they report to me for the past week, get directions for the next week's work, and receive three hours special instruction. In the evening, along with the teachers and all who can be got together, they are examined and instructed in the Bible lessons for the week.

[The Tunapuna weekly service for prayer and praise] was attended by nearly all my teachers, monitors and catechists, and through these agents it has exerted an influence throughout the whole field.

Training for Teachers

Previously to the establishment of a Training School for teachers, Mr. Morton instructed those of his own field in secular branches from 8 till 11 a.m. on Saturdays. Later, finding this very laborious, he secured for a time the assistance of the head-teacher of the Tunapuna Government school.

On the 14th of January, 1885, the Presbytery of Trinidad adopted the following resolution : "Whereas the need of more systematic training for teachers and catechists is keenly felt by the missionaries, and whereas Mr. Macleod's health is such that he is forbidden to undergo the exposure and fatigue of the general work of a mission district, . . . it is resolved to relieve [him] from the ordinary duties of his field in the meantime, and appoint him to give such instruction to the teachers and cate-

chists as his strength and the convenience of the missionaries may determine."

Mr. Macleod writes, under date of 25th February, that he was then engaged in teaching the helpers in the several fields: "I take Mr. Hendrie's and Mr. Morton's one Saturday at Tunapuna, Mr. Grant's on another Saturday, Couva on Friday afternoon, and Princetown on Monday. We have forty-eight teachers and catechists on the roll in the several fields. At Easter holidays I am to take all to San Fernando for a week for study and general review and written examinations." All the native agents profited greatly by this course of instruction. The subjects were grammar, geography, history, Bible study, Stalker's "Life of Christ," arithmetic, and algebra.

Mr. Morton writes: "Mr. Macleod was a born teacher. He threw himself into the work of his schools and taught his workers as a pleasant part of missionary duty."

He entered with enthusiasm on the wider task assigned him by Presbytery and kept it up from January, 1885, until a few weeks before his lamented death in April of the following year.

Four Native Helpers

Among Mr. Morton's assistants for the period was Paul Bhukhan, who was to have a long and successful career as teacher, catechist, and pastor. He tells us himself of his early experiences, dating from 1871 when we left him an enquirer at Iere Village: "I worked three years on Ben Lomond Estate, after which I paid \$28.80 for the remaining two years that I might get my free paper. Balaram was doing school and catechist work in Couva with Rev. Thomas Christie; he sent a note and called me to come to Couva. I went and he talked with Rev. Thos.

Christie about work for me. Then Mr. Christie gave me groom's work and ten dollars a month salary. In five months I could read the English Fourth Book. Then he gave me school work ; first at Spring Village and afterwards at Sevilla Estate. I am a Christian now. I am very glad now that those Missionaries showed me the true light that shined on me like a sun. I was living in darkness, but when it came it shined brightly on my dark and ignorant mind."

Another excellent worker was Geoffrey Subaran. For more than sixteen years he lived in close association with his missionary, rendering service of a high grade of usefulness.

"Tunapuna. My name is Geoffrey Subaran. I was born in British India in the year 1863. I came from India to Trinidad Feb. 24th, 1870. My parents were indentured, but I was not, because I was under twelve years of age. My parents laboured on Cedar Hill Estate for five years. I was a shepherd boy, minding sheep, and one day my father and myself heard about a missionary, the Rev. John Morton, preaching the Gospel and also telling the people to send their children to school. So I told my father to send me to school ; then I started to Sahib's school for two and a half years. After that my mind was changed, and I believed on Jesus Christ and was baptized by Rev. John Morton, in Princetown. He sent me to learn the carpenter's trade ; I stayed there one year and six months ; after that I came back to Sahib and he employed me as a carpenter. In 1880 he married me with one called Fanny. One day Sahib and Madame told us to come and let us go to Tunapuna, and so we all agreed to start to pack our luggages, and we came to Tunapuna in 1881. So we are about nine years here. Once I was a very bad boy, I have done things which ought not to be done. Sometimes I left my parents for

days before I returned home. But thanks be to God for changing my heart, the older I grow the more I am sorry for the foolish things I have done. Now I am doing the mission work under Sahib our missionary. We have four children, three girls and one boy, and also my father and one brother with us. I don't smoke nor drink strong drink, but I am not so good in all things."

Akhbar Ali also removed from Princetown with us. He was very fair in colour, being a native of Northern India. He was also delicate in form and feature, and too mild and gentle in disposition to become a highly successful teacher. He gave valuable assistance, however, when helpers were very scarce with us, but after a few years, to our sorrow, died of consumption.

John Allahdua has been mentioned as not succeeding as a teacher in the Tunapuna school. He was, however, an excellent preacher and teacher of adults. After helping as a catechist for a time Allahdua was sent to St. Lucia to act as Hindustani Interpreter for the Government there. His wife, Mongaree, had accomplished what was a huge task for her, namely, the reading of the Bible (in Hindi). Their St. Lucia home was a model one. Allahdua had a long and useful career in St. Lucia and died there in 1911.

Visiting Immigrant Ships

Being now so near to Port of Spain Mr. Morton made it a practice to visit immigrant ships about to leave for Calcutta.

Oct., 1885. On the 1st ult. a ship left this port for Calcutta with 332 men, 138 women, 79 boys, 47 girls, and 18 infants—Indian immigrants returning to their country. They take back to India as the result of their labour in Trinidad, in round numbers £12,000 stg. The ship lay in deep water three miles

out. Our Gulf steamer carried all out to the ship at one trip. I spent an hour aboard this steamer while their names were being checked.

A number were children from our schools, who sometimes unexpectedly caught my hand to lead me to their parents. Mothers counted their children or gazed anxiously for grown-up sons who had not yet turned up. Some wept for friends left in Trinidad; the faces of others were bright with the vision of a long-awaited happiness drawing on to realization. A number brought books to read on the passage. When the steamer moved off a ringing cheer was raised and in fifteen minutes we were alongside the ocean ship.

The dispensary and hospital were on the main deck. On the next deck a saloon—shall I call it?—200 feet long by 40 feet at the widest part, was fitted up as night quarters for 600 souls.

I gave the doctor the names of two men who were able to teach and left with him slates, pencils, and reading books; also books for passengers to read. The doctor seemed quite interested in the people and promised to carry out my proposals.

All through, the people behaved admirably. Fairly afloat, many of them seemed to realize the risks of a voyage of over four months with so many on board. In passing round to say good-bye and give a word of encouragement and advice, many a Hindoo, and Mohammedan, too, held my hand to say, "Till you hear we are safe at Calcutta, do not cease to pray God to be pitiful to us." When about to leave the ship one of Miss Semple's school boys ran after me to say in his own picturesque English, "Tell Madame and school-missus plenty good-morning; don't forget"—and that was the last good-bye. On board that ship were one adult Christian and seven school children from my own district, and a great many to whom the Gospel has been preached. We commit them and the seed sown in their hearts to the mercy and care of the Most Pitiful.

1886. It has been my habit for several years to supply the doctor of ships taking immigrants back to India, with books and tracts for the people to read by the way, and I have asked them to leave any left over at the Calcutta Agency, for the use of immigrants coming to Trinidad.

A few months ago a young man lately from India called upon the Arouca teacher, showed him some tracts and asked him if he knew where others could be got. He was told to come to the service on Sunday, which he did, bringing these tracts. I at once recognized them; he had got them from the doctor of his ship. They left Trinidad Sept., 1884, and returned

in Dec., 1885. This young man can read well and attends church occasionally.

It is too soon to say what the result may be, but it was interesting and touching to be thus handed back, by a Hindoo fresh from India, tracts scattered on board ship sixteen months before.

The Building of Aramalaya Church

Dec., 1884. The attendance at the Sabbath service frequently fills the Tunapuna school-house [base of the mission house] to the extent of its comfortable capacity and we hope soon to see it too full. In these circumstances the Mission Council has authorized me to establish a fund for the building of a church.

Jan. 19, 1887. We were wonderfully helped, considering the great business depression that prevails here, \$1,354.50 having been collected in the Island.

Two successive Governors graciously contributed, as also scores of Government officials and other gentlemen. Planters on neighbouring estates gave ready and generous assistance in carting materials. Trinidad once more did her part.

A list of contributions is before me, beginning thus :

Mrs. Cuthbert, Ayr, Scotland... \$ 48

John Morton..... 120

Charles Clarence Soodeen is down for \$100 and the last on the list is William Ramkie, a Christian Indian and agricultural labourer, \$10.

The whole cost was \$3,300.00, of which Mr. Morton collected \$1,850.00, chiefly in Trinidad and Scotland.

When arranging the date at which they might be able to complete the work, it was noticed that the first Sunday in December was the 5th of the month, the date of my ordination twenty-five years ago, the date also of our hurricane and almost shipwreck nineteen years ago, when first coming to Trinidad as missionaries. The contract was accordingly drawn, to be completed December 1st ; and December 5th [1886] our Church was opened with appropriate services.



ARAMALAYA CHURCH, TUNAPUNA



MISS BLACKADDER

First Canadian Lady Teacher

1876-1913

S.E.M.—The opening services were very impressive. Mr. Grant and Mr. Wright kindly left their own districts to assist. Our schools, with St. Joseph, turned out 200 strong, representing our choir. They did their duty well. The communion was administered and two men baptized.

We have named the church "Aramalaya," meaning "Place of Rest." We feel that the standard is now fairly planted in Tunapuna; in token thereof [the] church, standing [with back to the mission house] high on the ascent of the hills, bravely fronts the sea of sugar-cane below, saying as plainly as can be to the tired labourer, "Come to the place of rest," pointing upward, also, to the "rest that remaineth." It can be seen several miles away. Pardon us if we are proud of it.

J.M.—Dec. 2, 1887. This day last year our church here was opened. Yesterday the Lord's Supper was dispensed and a special collection taken up for the debt remaining on it.... There were 160 persons present and 25 Indians, fourteen men and eleven women sat at the communion table, ten of them for the first time.

In the first year of work (1881) in the new field there were seven baptisms. The baptisms in 1889 were 34, the total for the nine years was 155. The number of communicants was 36.

VI.—MISSIONS TO EAST INDIANS IN OTHER WEST INDIAN COLONIES

(1) ST. LUCIA

Our aim is to put on record only so much of the story of the work of our Church in this small island as may help to preserve for her the memory of a small but not unworthy fragment of her heritage in the West Indies. Mr. Morton's notes serve to illustrate the nature of the work and his own share in it.

The Island

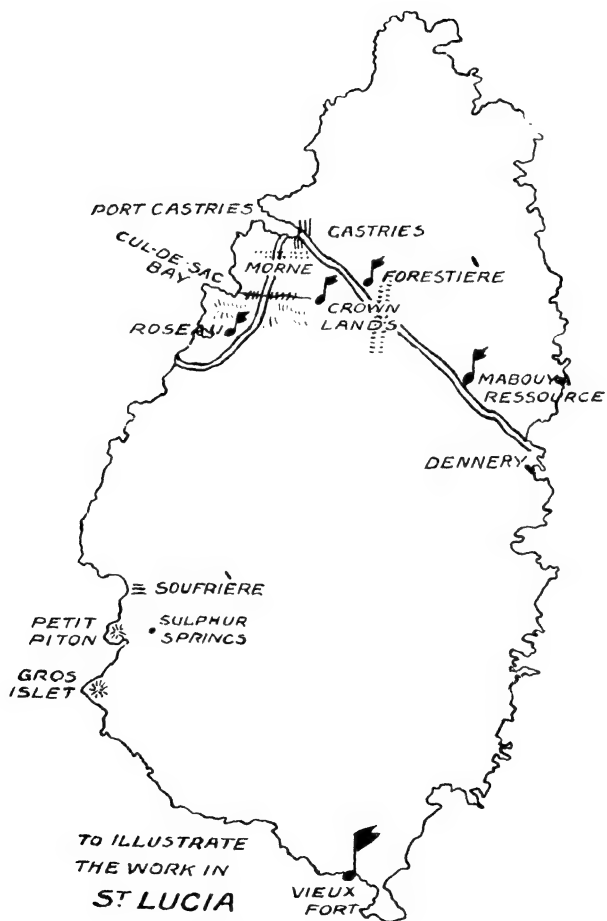
Aug. 22, 1889. St. Lucia has probably been much less heard of than Trinidad by most. It has, however, figured very

largely in history. Again and again the British took it from the French by fighting, and restored it by treaty before finally deciding to save future fighting by keeping it. Its importance arises from its position near the centre of the Windward Islands, and from its possessing a small but secure harbour. There are few harbours in the West Indies. The Trade winds blow from the east and the anchorage is generally an open roadstead on the west of the Islands. In case of a gale from any point in the west these roadsteads are very insecure. The Gulf of Paria forms a harbour for the entire west coast of Trinidad, but the water is shallow for some miles from shore, so that vessels cannot come alongside of wharves. The harbour of Castries, the capital of St. Lucia, is deep as well as land-locked. The largest steamer can come up to a fine concrete wharf. The English Government are fortifying it as a naval coaling station. In the event of war with France St. Lucia would be heard of as a place of chief importance.

The following occurs in Mr. Morton's journal of his first voyage to New York, on the furlough of 1883. So far as can be ascertained, it describes the first Hindi service ever held in St. Lucia.

The 13th of April was spent between Trinidad and Barbados. . . . Evening brought repose in Carlisle Bay, off Bridgetown, Barbados. During the night we ran down to St. Lucia. In the morning the steamer went in to Castries for a revenue officer, and then proceeded twenty-eight miles along the western coast to Vieux Fort to take in cargo. It was a pleasant holiday to steam along the coast in a smooth sea and watch the constantly changing scenery. On this coast there are two remarkable rocks, called the Pitons, rising from the sea level to a height of 2,700 and 2,800 feet. A small bay runs in between them, and they stand out as isolated points, alike remarkable for their great height and almost perpendicular abruptness. Evening brought us back to Castries.

Sunday, 15th. We spent at Castries and attended the service of the English Church. There are some ten or eleven Roman Catholic priests on the Island and only one Protestant minister. There are 1,300 Indian immigrants. Mrs. Morton and I went to the hospital and held meetings, she with the females, I with some thirty-five men. Wonder and surprise were felt and freely expressed at our being able to read and speak to them in their own language. Among the men was one who had been baptized by a Baptist missionary in India. He





FORESTIÈRE SCHOOL, ST. LUCIA
John E. Nihall, Teacher
Mr. Kirby, Wesleyan Minister

and one other could read and to them we gave some books. Only two or three of these people had ever heard the Gospel story before. At midnight we left.

The Start

Nov. 12th, 1886. In writing some notes of Mission work in St. Lucia, the following letter [to myself] will form a natural introduction. It will show your readers how the work began there, and will introduce them to Mr. James B. Cropper, who has been the life and soul of the movement. Mr. Cropper is quite a young man (son of the Hon. R. P. Cropper, Protector of Immigrants, St. Lucia), and a staunch Presbyterian, where there is no Presbyterian Church—the only Protestant ministers being two in connection with the Church of England.

Mr. Cropper writes : “As assistant Protector of Immigrants I had often felt a desire for the Christian training and moral improvement of our Indian population. . . .

“One of our interpreters,* who had been trained by your mission in Trinidad, expressed himself willing to visit some of the estates in the neighbourhood of Castries if I would accompany and assist him.** To this I readily assented ; we devoted every alternate Sunday to visiting the Crown Lands Estate, about six and a half miles from Castries by road. There were 360 indentured and a goodly number of free Indians on it.

“I then opened a correspondence with yourself and Mr. Grant with a view to obtaining a teacher from your Mission as soon as the means to pay him could be provided ; I had not long to wait. In the latter part of 1885 I made application to the Government for a grant in aid of a school for Indian children, and a sum of £50 a year was readily placed on the estimate for the ensuing year, and sanctioned by the Legislative Council. On communicating to you this welcome news you promised that a teacher would soon be sent, and on the 2nd of February, 1886, George Sadaphal*** and family, teacher for the Indian school at Crown Lands, arrived. Mr. Rousselot, the General Manager of the Factory, kindly placed two houses at my disposal and put up the necessary fittings in the school-room. The work of teaching the children through the day, and of giving religious instruction to the adults in the evening was commenced, and has progressed satisfactorily. . . .

*Jageshwar, from Mr. Grant's field.

**Mr. Cropper spoke Hindi with some ease.

***Also from Mr. Grant's field.

"We were visited in July by the Rev. Lal Bihari, who spent several days at the school and also visited his countrymen on other estates. On the fourth of this month [November, 1886] I was most agreeably surprised, on going on board the Royal Mail Steamer to bid good-bye to a friend, to find you on board, and to learn that you had come to pay us your long promised visit. I ought to stop here and leave you to describe your visit and the prospect of the work."

Mr. Morton's First Preaching Tour, 1886.

I stole away from Trinidad, leaving Annajee at my post, and arrived at St. Lucia as Mr. Cropper's letter shows, unexpectedly, on Nov. 4th. The following day we left Castries, the capital, and rode over the Morne, a mountain 800 feet high, to the Cul de Sac Valley central sugar factory; Crown Lands Estate lies near the head of this valley. Leaving our horses, we took our place in a tiny railway van, about 5 feet by 6, drawn by a mule, which seemed to understand every word of French spoken by the Bengalee Indian who drove it. This carried us five miles up the valley to the distance of a mile from our destination.

Prominent on the hill-side, we could see the one Indian school-house of St. Lucia. When we reached the foot of the hill we were delighted to hear, "There is a happy land," and to be greeted at the school-house by over forty dark-eyed, bright-faced children. I felt as if I had always known these children, and when I talked to them in their own language they looked as though they would soon know me. We spent three hours and a half in the school, broken only by an hour for breakfast. After breakfast one boy, whose shirt I had remarked as being very dirty, came in with a clean one. Mr. Cropper said to him, "So you have got another shirt." "No," replied another boy, "he has only one shirt, but he washed and dried it while you were at breakfast." Every boy and girl who had attended well received a new garment from those sent us from Nova Scotia.

When the children had been dismissed the adults, who had been under the instruction of the teacher Sadaphal and of Jageshwar, the Interpreter, came in, with a few others, making a company of thirty. Of these, eight were candidates for baptism. After praise and prayer I preached to them from Acts xvii., 22-31, of God the Creator—dependent on none—sustaining all—near to all—to be worshipped, not by images,

but in spirit—by all everywhere—to be sought after by prayer with repentance and faith in the Lord Jesus.

At the close of the service we announced that we would return on Sabbath, when the accepted candidates would receive baptism. We then returned by the tiny van and mounted our horses at dusk to climb over the Morne by moonlight. I thought I had little to gain in the way of experience as to roads and riding, but from the factory to the summit of the Morne was certainly the roughest and steepest road I had ever passed at night. A heavy shower compelled us to take shelter and delayed our arrival at Castries and the dinner table till 8 p.m.

First Fruits

Sabbath, Nov. 7th. I left with Mr. Cropper for Crown Lands at 7.30 a.m.; we were so delayed by rain and its consequences that we only reached the school-house six and a half miles distant, at noon. We arranged as many children as possible on the writing-desks around the wall, packed them on the benches and the women on the floor as closely as we could, till a space of about two feet by six was all that was left for ourselves—even the gallery [or verandah] before the door being crowded. Names were first selected for eight men, and after appropriate services they were baptized. A woman came next, her husband engaging to continue her instruction—then those children whose parents or near relatives had been baptized—then other children whose parents, though not yet prepared to be themselves baptized, came forward and gave them up to the Christian band to be baptized and instructed, which trust and responsibility the Christians present solemnly accepted.* As the children were now weary and the crowding very excessive, we gave an interval of twenty minutes, after which the place was comfortably filled for another very enjoyable service; when the last on our list, Edward Gaya, who had walked from the Morne, a distance of five miles, was baptized, this made in all nine men, one woman and nine children, the first-fruits of mission work in St. Lucia. At 4 p.m. we bade farewell to Crown Lands, most thankful for what we had been permitted to see and do there. The school-house is to be enlarged immediately....

On the western side of [the Island] lies the village of Soufrière.† The odour of the neighbouring sulphur spring is not

*This touching practice had been authorized by the Synod of 1868, and was generally followed.

†On the coast, to the south of Castries.

unfrequently wafted about its roughly paved streets at eventide. Here John Allahdua, one of my first lere school boys, is interpreter and hospital dispenser. It was that in part which drew me to Souffrière. We had not met for four years and it was a great mutual joy to meet again. French (patois) is spoken everywhere in St. Lucia, and Allahdua's little children all speak it. Every hour of the time at our disposal was mapped out for work. At Ruby Estate the people gathered on the lawn at the front of the proprietor's dwelling, and, after praise and prayer, were addressed by myself, Allahdua, and Jageshwar. Questions were asked and some objections raised, and I was much gratified to see with what readiness and tact both these young men could present Gospel truth.

At Malgretout Estate our meeting was held in the boiling-house at close of day ; there was no time for the people to change their working clothes, and wet as they were from showers of rain and covered with soil, they gathered in—a goodly number—to listen to what the strange Sahib had to say. Hymns were dispensed with, and there was but one short prayer. The story of man's sin and God's mercy in Christ Jesus was told as pointedly and lovingly as we were able. There was close attention till we could no longer see each other's faces. They were urged to ponder deeply over these things, to pray God for light, and to listen attentively to Allahdua when he would come, from time to time, to teach them. Thus we endeavoured, on behalf of those who sent us, to sow the good seed.

“Oh, what will the harvest be ? ”

St. Lucia has a ridge of mountains like a back-bone and from it collaterals running down like ribs, east and west to the sea ; the Morne is one of these ridges. It separates Castries Valley from the Cul de Sac. Another separates Cul de Sac from Roseau Valley. These ridges run down to the sea in bluffs, thus quite shutting in each valley so that to get from one to another you have to ride over the intervening ridge. To save time and some of this toilsome work, I went by a little steamer. Mr. Cropper met me in a boat off the mouth of Roseau Valley and took me on shore. It was early in the day and we had a gathering of all who were not at work, at Coolie Town before 11 o'clock, which is the usual breakfast hour. As the ground was wet we arranged the audience under a gallery about forty feet long by seven feet wide, and I paced up and down in front, carrying an umbrella to protect myself from the blazing sun. Though in such circumstances it is hard to secure silence all were unusually quiet. I did not intend to sing, as I had so much speaking in the open air, but one man urged me to sing

a particular hymn, repeating the chorus of it. When asked how he knew that I could sing it, he replied, "Oh, you sang it in the Castries Hospital about three years ago when I was sick there." At the close of the meeting all asked that a teacher be sent to live among them. We hurried on to Mont d'Or, about half a mile away, and gathered the people as soon as they had eaten their breakfast. The gallery plan had suited so well that it was again adopted, and with more comfort, as the sun was clouded.

Roseau was our next place of meeting where, by the courtesy of the manager, the people were allowed an extra hour for breakfast. A long flight of stone steps leading up to the manager's house formed the body of our church and was well packed; others sat or stood as they could find accommodation. It was high noon with a cloudless sky, and there was no shelter. Perspiration streamed from every pore, but the people listened very attentively, urged me to sing two hymns, and joined in the request that a fellow countryman should be sent to Roseau Valley as their teacher. Mr. Cropper and I returned to Castries by boat, discussing by the way the work of the day, the prospect for the future, and the *left* breast of a fowl—*left* from breakfast.

Saturday, Nov. 13th. We rode over Bara Bara mountain,* down Mabouya Valley, and on to Dennery Village.

Sunday, Nov. 14th. We held our first meeting in the Dennery hospital, between 6 and 7 a.m. A three-mile ride brought us to La Caze, the central sugar factory in the Mabouya Valley. Here a door step was our pulpit, and on account of the dampness of the ground the people stood all the time.

The road to the next estate was in places so bad that we had to hold up our feet to keep them out of the mud. Mr. Cropper's horse fell and threw him. Still we pressed on and were rewarded by a good gathering of people, to whom I preached from the friendly shelter of a cook-shed. When we reached the last estate, the people who knew of our coming gathered in a few moments. A grassy slope, somewhat shaded by the manager's house, served for a place of audience, and I preached from the open window, which was elevated a few feet. My great regret was that the time was so short: nothing could be done but sow the seed and leave it to God. Here are three estates within two miles, shut out from all the world to a very considerable extent—the people lonely and easily moved by a word of sympathy—but no school for the children, no agency to enlighten, cheer, and bless the toiling men and women; their petition is: "Send us a teacher." Shall they ask in vain?

*1,500 feet high, with steep incline.

We had eaten nothing since 6.15 a.m. Well-meant offers of brandy and water were again declined. To cross Bara Bara fasting were needless martyrdom, if it could be avoided, so we insinuated a craving for milk and eggs, and were kindly furnished with more than was asked or expected, in the strength of which we returned to Castries refreshed, and before dark were out on the ocean homeward bound.

We had called on His Honour the Administrator of the Government twice, and were glad to know that our good ship carried somewhere in her mail-bags a despatch from him to the Governor-in-Chief, proposing a grant of £50 stg. per annum for each of two new schools, one at Roseau, and another in Mabouya Valley. You will probably have heard of an application for £50 stg. per annum from Canada to provide a catechist. I think I hear some one say, "You have surely grown bold to ask so much when the Foreign Mission fund is in debt!" No doubt of that, but the case is urgent. These people all intend to return to India, and whatever is to be done must be done quickly, or, so far as we are concerned, left forever undone. Those going back to India as Christians may become a leaven for the mass of heathenism there. It may not yet be too late to keep some of them in St. Lucia: at any rate, the responsibility of deciding about that £50 is yours. We have sent on the application and shall await with interest the result.

[£50 was granted for a catechist to labour in St. Lucia on condition that £100 be given by the Government for the support of two schools.]

Owing to their comparatively isolated circumstances, the people appear to be very accessible to Christian influence. At present they all seem to have set their minds on returning to India after their ten years of service expires. How important, then, that no time be lost in carrying the Gospel to them!

Mr. Morton's passion for souls, apart from any ambition for the building up of a cause, appeared plainly in his love for the St. Lucia work. He would "steal away," as he said himself, in the intervals of College work, at Christmas, or Easter, sometimes leaving his family at Gasparillo, where they would fain have had him take some rest. In this way he found time for frequent preaching tours, some of which he has not recorded. We know that beginning with 1886 he went at least seven times.

Second Preaching Tour, 1888—Confirming the Churches

"All on shore for Castries!" Then a knock at our state-room door and J. B. Cropper looked in. Then through the darkness to shore. Thus we landed in St. Lucia at 5 a.m. of January 28th, 1888. That day was spent in hearing reports and arranging for work.

Sabbath, Jan. 29th, was spent at Crown Lands. We held service at 10.30 and at 1.30 in the school-house, at 4 an open-air service at the barracks and a special service with intending communicants at 7 p.m.

At the close of the second service I asked the converts to select two of their number to form, with the teacher or catechist, a committee for advice and the better management of all matters that might affect the interest of the little band. Two were unanimously chosen.* At the evening meeting all the adults baptized last year were present except two. All were accepted as communicants except one. He was a large lad last year, but has grown up rapidly. There was nothing urged against his conduct particularly, but the head-men said openly that he was too "youthful in his mind" to come forward yet, and their decision was accepted.

Monday 30th I spent in Crown Lands School, examining the children, and in endeavouring to improve the organization. At 4 p.m. I had a service and examined the adults who are learning to read.

Tuesday, 31st, proved gloomy and wet. At 11 I pressed on to Roseau School, six or seven miles. At 3 p.m. the candidates for baptism came for examination. The houses of the people are near at hand, and at 7, notwithstanding darkness and rain, the school-house was nearly full. Four adults and the teacher's child were baptized. Except the teacher and his wife none present had ever seen a baptism; all listened with the closest attention.

Wednesday, Feb. 1st. Examined the school. The teacher, John Allahdua, is evidently working faithfully. Since giving up his situation as interpreter and coming to Roseau as a teacher, he has been greatly tried. When I visited him at Soufrière last year his two eldest children, a boy and a girl, were fitted to cheer any home, so bright and healthy. Here they took fever and pined and died. There were not a few Job's comforters

*This is a usual method of organizing small stations. It is in keeping with Oriental ideas as applied to village life in India and consequently acceptable to the people.

who told him that if he had remained at Souffrière they would still have been spared to him ; but Allahdua said, "Had it been His will He could have taken them from Souffrière ; He could have left them at Roseau ; they are now with Him."

At 11 o'clock I held another meeting and baptized a child which could not be brought out the night before.

In the afternoon I returned to Castries, where Mr. Cropper's home was my home, to take medicine and recruit, not having been well since I left Trinidad.

Saturday, 4th. Left at nine a.m. for Mabouya Valley. The ride over Bara Bara only needed a companion to make it delightful : reached the Ressource school at 11.30, rested till 1.45 and, with George Sadaphal, went on to Dennery, where we held a very interesting meeting, returning at dark ; a number of people came in during the evening.

Sabbath, Feb. 5th. At 9 a.m. we held a meeting in the Ressource school-house and baptized one adult and two children. Preached in the open air at 12.30 at Richefond Estate, and at 3 p.m. at La Caze. As the people listened attentively and were eager for singing, the work of this day proved very trying, especially as some adults came in, in the evening, to enquire into all manner of things, and did not leave till the teacher suggested that Sahib must rest.

Feb. 6th. Monday. Examined the school. Mrs. Morton had put in my box a bag of marbles. This fact should have been kept a secret till the moment of distribution, as it tended to disturb the composure of the children and the discipline of the school. Men, women, and babies, too, were constantly coming in, for numbers were not at work that day. At noon another service was held and four children were baptized. As my voice was all but gone, I returned to Castries in the evening and rested the whole of the next day.

At Richefond Estate the audience was most attentive. A goat had been slain for a feast ; twice a messenger came, and came in vain, to induce the audience to go and assist at dressing it. At La Caze one man was so far under the influence of drink as to be extremely anxious to act as interpreter. It was in vain they told him that they understood the Sahib much better than he. Even the declaration of one man that he was the "brother of a pig" did not shame him ; only the threat that they would immediately roll him over the brow of the hill into the ravine among the snakes, led him to keep quiet.

Tuesday, Feb. 7th. Wrote a report for the Administrator. Rainy day ; rested.

Wednesday, Feb. 8th. Handed my report to His Honour, E. Laborde, Esq., C.M.G., Administrator. In the afternoon had a large and attentive gathering with the men in the General Hospital; Mr. Cropper accompanied me.

Thursday, Feb. 9th. Again visited the Hospital and held separate meetings with the men and women.

Friday, Feb. 10th. Held a meeting in Mr. Cropper's house and baptized Geo. Sadapnal's child.

Saturday, Feb. 11th. Had private conference with Communicants who were in Castries.

First Hindi Communion Service

Sab., Feb. 12th. Service at 11 o'clock at Crown Lands, when fourteen adults and fifteen children were baptized. The school-house is twice the size it was last year. Though the attendance was larger there was less crowding. The order and attention were much better, and other signs of progress were evident.

At two o'clock we met again when the Lord's Supper was dispensed. Nine Indians—eight men and one woman—partook. The service was a solemn one, the first of its kind in St. Lucia. Our Trinidad men had not had an opportunity of partaking of the Lord's Supper, some for three and some four years.

At 4 p.m. an open-air meeting was held at the barracks, after which we rode back to Castries.

Monday, Feb. 13th. At 8 a.m. another Communion Service was held in Castries, specially for some who could not get to Crown Lands the day before. Mr. James B. Cropper was at both Communions, and his father and mother joined us also in this last one. In the afternoon we rode to Marquis, ten miles, part of the way over an elevated ridge, and held a meeting in a workshop. Here the people appealed earnestly for a teacher for young and old. Through rain and darkness Mr. Cropper and myself reached Castries at 8.20 p.m. Next day at 4 p.m. I embarked for Trinidad.

On the Road

Once when sending an East Indian lad on a special errand for a day he asked me, "Where am I to get grubs?" This question of "grubs"—the necessity of eating during this trip—was duly considered by kind friends in packing my box at Castries, but we counted a little too much on local resources

for variety. Tongue and bread form an excellent lunch, but become monotonous after the third meal.

At Roseau and at Ressource our Indian teachers made the matter of "grubs" all right. Sleeping is another matter to be attended to. Two or three school benches formed a good substitute for a bedstead. A railway rug served for mattress ; a warm night-suit made covering unnecessary. A bolster I extemporized out of school slates, and a pillow out of sundry minor resources. The first night I slept well, my only trouble was with my pillow, which lacked cohesion. Some of the slates woke me up more than once by falling on the floor. I remedied that the second night by tying them together. When about to blow out my light a knock came to the door ; I opened it to find that it was Joshua Dilchandsing, the first man I baptized in St. Lucia, bringing a mattress. No doubt he slept hard to spare my bones. At Roseau the teacher sent his wife and two children to the house of a Christian neighbour and slept on the floor himself to give me a comfortable bed. Here, in fact, one could see what schools and Christianity do for a family. I had not seen a chair for three days ; here [in the teacher's house] was a rocking-chair and several cane-seated ones in the sitting room and an iron bedstead with mattress, and pillows with spotless coverings, and a netted hammock for baby to sleep in.

I baptized in all nineteen adults and twenty-four children.

In 1886 I baptized ten adults and nine children ; one of these children died, leaving the total number of baptized [in 1888] sixty-one. To these we may add two interpreters and two teachers and their wives from Trinidad, making sixty-nine in all : of these, thirteen are communicants in good standing.

Our teachers from Trinidad seem to have adopted St. Lucia as their home and field of labour. Other two like-minded agents are wanted to make the staff adequate to the work ; one at least is urgently needed.

On our way to New York in the following year (1889) we spent a week in St. Lucia, enjoying the hospitality of Mr. and Mrs. R. P. Cropper, and visiting the various centres of work.

S.E.M.—We visited the large hospital twice during our stay in Castries, and had good opportunities with the East Indian inmates. I tried to communicate with the Creole women, but found only one who understood English ; they spoke French and were Roman Catholics. The Indian women

were pleased to see me ; they listened attentively and quietly, but after I left them a lively religious discussion arose—one, who was sweeping the floor, flourished her broom with great energy and loudly declared that Mem Sahib was right—that nothing was to be gained by the worship of Mahadeo and Khali ; but another, who had appeared very impassive, disputed this, and quoted strings of couplets in their praise which she said had been taught her by her father.

Third Preaching Tour, 1891

On April 7th, I sailed for St. Lucia by the French steamer which goes direct and makes the passage in about twenty-two hours. On the 24th I returned by the same route. The fifteen days I had on the Island were filled up with work that had been carefully mapped out for me by the Messrs. Cropper. I visited and examined the three schools connected with three central factories, secured a building for a school-house near the fourth large factory, and visited every place where any considerable number of East Indians was to be found. I rode seventy miles, walked ten, travelled by canoe five, and by a small coasting steamer sixty miles, held twenty-two meetings and baptized forty-eight persons. I met with several surprises. At one estate a young man who left Tacarigua some years ago came forward as an old friend. He went to India from Trinidad and then came out indentured to St. Lucia. At another estate a woman rushed forward and clasped my feet, calling out, "My Sahib, O my Sahib !" She and her husband and children left Tunapuna four years ago and came to St. Lucia via India.

There should be an ordained minister on the Island, but as there are only about two thousand East Indians and they are much scattered, it is difficult to see how that desirable object is to be accomplished. It is, however, under consideration.

A similar visit was made in 1893, when thirty-one adults and forty-two children were baptized. Our Princetown missionary, Mr. Macrae, visited St. Lucia on a preaching tour in 1894 and later H. H. Morton. The native ministers also went in turn. Mr. Cropper acted as local treasurer and superintendent and reported to the Trinidad Mission Council as their Lay Representative, and after he left Mr. Robin Cropper, his brother.

East Indians never seemed to feel at home to any extent in St. Lucia. Dr. Morton believed this to be owing to the fact that the communities were small and isolated. It was the crisis in the sugar industry, however, that hastened their return to India or removal to other islands.

Tuesday, March 12th, 1894. Meeting of Council *in re* St. Lucia. Shall a student be sent out for a term as a step to a European missionary? Decision—Go on as before for 1895; consider carefully what is then to be done. The people are decreasing; twenty-nine of them came lately to Caroni. Our work is spreading; we must extend very shortly to Cumuto and Sangre Grande. The Foreign Mission Committee speak of extending to Demerara rather than St. Lucia; we say, "Neither, till Trinidad is properly overtaken."

In the following year John Nihall, a trustworthy teacher, was transferred from the Tunapuna field to help in St. Lucia. There were then two catechists employed and four out of the five schools were still in operation, but it was fast becoming impossible to keep up the number of scholars that would entitle them to a continuance of Government aid.

[S.E.M. to a son.]—April 22, 1896. Your father is leaving me to go to St. Lucia on Monday; Mr. Cropper, Sen., sent two stern documents declaring that no less a personage would do to cope with the present school difficulties.

[S.E.M. to the same.]—April 3, 1899. Your father has a letter from the Inspector of Schools, St. Lucia, proposing new and more favourable terms for Indian schools there... it has been somewhat of a struggle keeping them up of late. The letter of the Inspector requires your father's presence.

This visit is thus described in Dr. Morton's Report to the Mission Council:

I visited all the stations and found the work encouraging in all except Roseau, where the number of East Indians has greatly decreased. The estate buildings used by us in Roseau are fast going out of repair and I advise that the school be closed from May 31st proximo.

After conference with the Inspector of Schools, I made certain proposals to the Government, which the Administrator and the Inspector of Schools both promised to support. . . . I also propose that as Mr. Robin Cropper is unable, from professional engagements, to further give up his time for the oversight of these schools, the Rev. Thomas Huckerby, Wesleyan minister,* be associated with him in their management.

There are now no Indentured immigrants on St. Lucia. Some of the people are entitled to return to India in 1901 and the last lot in 1903 ; it is scarcely expected that more will be introduced. In view of these circumstances some further re-adjustment of the work in the Island must be kept in view in order to reduce expenditure and yet provide for the people who are becoming permanent settlers. The communion roll now numbers 38.

With the diminishing East Indian population schools had to be closed and workers withdrawn till only one school remained, that at Forestière, and only two workers, John E. Nihall as head teacher and D. Gajadhar as assistant. These have taught the school and kept up the Hindi preaching under the superintendence of the resident Wesleyan minister.

John Nihall was born in the island of St. Kitt's, baptized in infancy, and taken to Trinidad when one year old. He was taught at our Tacarigua school first by Miss Semple and afterwards by Miss Blackadder. After two years as a monitor he became a head teacher and received all his subsequent training on Friday afternoons and Saturdays from Dr. Morton from 1890 to 1895. At my request he wrote from Forestière in February, 1916, giving a few facts as to the present state of the work. He begins by saying : "I have lived and worked for over twenty years in the semi-darkness of this land. East Indians in the Colony, being now scattered all over the island and in small numbers, we have only one school remaining, that at Forestière, but work

*The Wesleyan District Synod of Barbados and Trinidad had now a station with a resident minister.

is still carried on also at Mabouya, and Crown Lands, with a Sunday average attendance in all of seventy-five (Christian) members. The present number of communicants is 32. We have three Sunday schools, and also a night school where young men are being taught to read the Bible.

"The Canadian Presbyterian Church has spent much money in the Colony and is still supporting our work by a grant of \$300 yearly. Her efforts have not been in vain. Of those East Indians who returned to their native land, or removed to other islands, hundreds were Christians; none left St. Lucia without having heard the name of Jesus in his own tongue.

"My duties are those of head teacher and catechist, with a little of minister, doctor, and judge thrown in. During my 20 years' service I have experienced some very notable things in Mission work. About four years ago, a man who had attended our services for over sixteen years and yet remained a strict Hindoo, came one night and knocked at my door. Hearing his voice, I thought some one had got sick suddenly and I must go out as it often happened; but to my surprise, when I opened the door, he came in and sat down, and his first words to me, after the usual salaams, were, "Baboo, I could not sleep and I had to come to you, I am troubled, I wish to get baptized, I believe in Christ." Both he and his wife were baptized and married according to the Christian rites and are now communicants of our Church.

".... There is a man living to-day who, when I came to this colony, could not utter half a dozen words without a filthy one in between. To-day he considers it a sin to swear even under provocation.

"Among the faithful few communicants at Fores-tière we have one, Tulsie, baptized Morton Tulsie twenty-three years ago in the Vieux Fort District, who as a Christian deserves special notice. He has

a large family of ten, earns about 1s. 3d. per day, works from the time he leaves his bed until dark, and has a full share of this world's troubles to cope with otherwise. Yet, never have I seen a more cheerful man. He is always full of hope and of praises to God, and wears a hearty smile under any and every circumstance. He is among the very poor members of our church, but he, however, tops the list in contributions. This he does, not from the little he earns, which can hardly support him and his family, but he loves agriculture, and whatever he plants, cabbage, lettuce, tomatoes, or plantains, he marks one-tenth and names it "Parameshwarie," "Belonging to God." This, when matured, he sells and hands over the money to the catechist as contribution. Last year he sold £5 in cabbage (a comparatively small crop), but as usual he did not fail to hand in his "Parameshwarie." He gave one-tenth, that is, ten shillings."

The Indian population of St. Lucia probably never exceeded 2,523, which was the number ascertained by the census of 1891. Through the efforts of our Mission about one-fifth of these became Christian; in 1895 they were about 500. These scattered away with the general Indian population, so that in the next ten years all were reduced to less than half, namely 1,214. At the present time the Presbyterian Indians number approximately 650. Of these, Mr. Nihall says only about 315 are within reach of our work, the remainder being scattered over a very difficult country. The present number of Communicants is 32.

The sugar planters rendered generous assistance to the work of the Mission, and in most cases provided the buildings for schools and homes for the helpers.

As we go to press negotiations are being consummated for the transfer of the St. Lucia work to

the Wesleyan District Synod of Barbados and Trinidad to be amalgamated with their work among Creoles and other English-speaking residents.

In counting up the gains of our Church in St. Lucia it must not be forgotten that the little island gave us Rev. J. B. Cropper, now missionary at Better Hope, Demerara. Mr. Cropper writes us, by request, as follows :

"Better Hope Manse,
Demerara, E.C.

May 6th, 1914.

As the work I had been instrumental in starting [in St. Lucia] developed, the need for more continuous oversight, and for the presence of an ordained missionary became more apparent. The growing urgency of this need was pressed upon the missionaries in Trinidad, especially on Dr. Morton ; but the shortage of means and, more particularly at that time, of men, made it impossible to give heed to the cry. This inability to get men forced upon me the thought that, possibly, I might myself meet the need. For some time, however, I felt undecided, looking to the fact that I was serving the Church at no pecuniary cost to it, and was occupying a position of some prominence in the Government service whence I might exercise influence in the cause of right. My doubts were put before Fathers and Brethren and finally dispelled, Dr. Morton's judgment bringing me to a final decision.

"After a short visit to Trinidad I left St. Lucia in the fall of 1893 and entered upon my studies at Dalhousie and Pine Hill. When I left St. Lucia it was in the full expectation of returning thither ; but before the completion of my course I was called by the Foreign Mission Committee to prepare to go to British Guiana, the opportunity having come to the Church to enter that field. Accordingly on the

eighth September, 1896, in Fort Massey Church, Halifax, I was ordained and designated by the Presbytery of Halifax, and sailed shortly after for my new field, which I received from the Rev. Thomas Slater on the first of November, 1896.

"Myself and a native worker and one day-school represented then the equipment and fighting force of our Church in the Colony."

Dr. Morton was spared to give frequently sought advice to the disciple whom his influence had led to the field.

(2) BRITISH GUIANA

British Guiana, it will be remembered, is on the continent of South America and contains the Counties of Demerara, Berbice and Essequibo. It is reached in about forty hours by steamer from Trinidad and has a much larger Indian population. It was but natural that, looking on the work of the Canadian Church in Trinidad, the cry should have been raised, "Come over and help us."

Dec. 30, 1880. At the request of Presbytery we * spent the greater part of September in British Guiana; the object we had in view was to encourage Rev. Dr. Turner, [of Better Hope] to remain in Demerara and prosecute work among the East Indians there.

We enjoyed Mrs. Slater's kind hospitality at St. Andrew's manse, Georgetown, for nearly a month, Mr. Slater being absent in Canada.

Rev. Thomas Slater is a gentleman universally respected for his work and talents. Forbidden to live in the North or even to visit it except in the warmest weather, he has sustained the toil of a large parish for sixteen years. Probably no man has done so much to maintain the credit and extend the influence of the Church in British Guiana.

*Mrs. Morton accompanied her husband.

Two separate local attempts at work among East Indians in British Guiana, by Presbyterians, were to contribute to the Church in Canada taking up a mission there. The one was a private effort on the part of a proprietor, Alexander Crum-Ewing, Esq., a member of the United Presbyterian Church of Scotland.

1880. Some dozen years ago, Alexander Crum-Ewing, Esq., of Ardincaple Castle, Helensburgh, Scotland, built a church and manse on one of his sugar estates [Better Hope] on the East coast of Demerara, and sent out a missionary who could speak Hindustani to labour among the East Indians on his estates, and also to keep up an English service for his people. Little was done for the Indians and at the end of his three years' engagement the missionary went into the service of the Government. A second minister was sent out who never learned the language and left when his engagement was up five years ago. Rev. William Y. Turner, M.D., son of Dr. Turner of Samoa, then took the appointment. He was minded to leave also, but my visit contributed somewhat to his changing his mind and intimating his willingness to remain. He has made some progress with the language and his English-speaking congregation aids the Presbyterian Missionary Society in the support of a catechist. A service is kept up in Hindustani and other means are in operation for the instruction of the East Indians. "Better Hope" church is in connection with the United Presbyterian Church of Scotland. It was a noble idea of Mr. Ewing and it is much to be regretted that the missionary part of the work was so long neglected for the less urgent English service. I have urged Dr. Turner to give at least half of his time and energy to the 1,500 heathen who live within a mile of his church and I shall await with much interest the result. . . . I looked carefully into the work of the Churches of England and Scotland as carried on among the East Indians of British Guiana and tried to get an accurate view of the field. It is very wide—and no agency yet at work is likely to occupy it fully. It seems natural that the Canadian Church should push on to do something for the sixty or seventy thousand heathen there. I beg leave at least to report that they are there—there to be prayed for and sought out.

The second of the local efforts referred to was

made by The Presbyterian Missionary Society of the Kirk, in British Guiana.

1880. This Society was formed twenty years ago, but it is only of late that it has begun to devote attention to work among East Indians. Last year some means were expended in aiding estate schools, with a view to securing religious instruction—a very wise expenditure. A catechist was got out from India, but after a few months he had to be dismissed for drinking—a sad trial to the friends of the Mission. A Dutchman who speaks the language is employed by the Society and they aid in supporting another [worker]. The soul of the movement is Rev. Thomas Slater, who has kept up his courage amid many disappointments and who will yet, I hope, see the work prosperous. There is a wide and open field for this Society, but the heroic policy must be adopted. Money must be raised and a good European missionary secured to lead on and direct the catechists. Unless something brave is attempted nothing great will be accomplished. If the Church of Scotland in the Colony cannot do it, then some other Church should be invited to come and undertake the work.

In 1883 application was made, with the authority of the Presbytery of the Colony, through Mr. Slater, on behalf of the Presbyterian Missionary Society of the Church of Scotland in British Guiana, for assistance from Canada, as follows :

“In the course of last year we applied to the Church of Scotland for two European missionaries to undertake evangelistic work among our East Indian population here, and asked a contribution annually of two hundred pounds toward the salary of each of them, which we proposed to make four hundred pounds to each. We intimated, when making that application, that should the Church be unable to comply with our desire, we should then address the Presbyterian Church in Canada with the same object. The Church of Scotland, partly from pressure on their funds, but mainly owing to several of the stations in India being undermanned, was compelled to decline our invitation. I am instructed

by the Society just named, therefore, to address the Foreign Mission Board of the Presbyterian Church in Canada."

Rev. Thomas Slater also addressed Mr. Morton, to which letter Mr. Morton replies :

North Conway, New Hampshire, June 9, 1883. . . . The opening up of the North West in addition to other engagements presses heavily on our Church ; there will be many ready on that account to dismiss all thought of our helping you in Demerara. On the other hand we have many liberal and earnest men who cannot hold back when any door of usefulness seems to be providentially opened up ; while, therefore, I am not sanguine, I am by no means hopeless and I will do what I can to place the matter in a favourable light before the Board and Synod.

On the evening of the twentieth June Rev. Dr. McGregor wrote thus to Mr. Morton :

"The General Assembly has responded to your letter and Mr. Slater's by voting £200 stg. per annum for the salary of a missionary for Demerara to be provided by the Western Section of the Church."

Mr. John Gibson, a graduate of Knox College, Toronto, "was unanimously chosen in July, 1884, as a suitable missionary for British Guiana, and it was agreed that he should, if possible, accompany Mr. Grant (then on furlough) to Trinidad to study the language, and observe and take part in mission work there just so long as desired by the Mission Council of Demerara. It was agreed that the Presbytery of Toronto be requested to designate and ordain him as soon as possible, and the Western Committee asked to pay the first half-year's salary in advance, and the Demerara Mission Council the second, all of which was promptly carried into effect."

Mr. Gibson proceeded to his field of labour at the close of 1885. Owing to the depression in the sugar industry, his Mission was locally embarrassed from the first. Commissioned by the Foreign Mis-

sion Board, Mr. Grant visited Demerara in September of 1887 to help and encourage him. At the end of that year the report was of good progress in the work, but no lifting of the financial cloud.

On the 26th November, 1888, Mr. Gibson died of acute dysentery. "He was ill for a little over a week. All that could be done to save his life was done. The Church feels deeply its loss. Indeed, from the Governor down to the poor Indians among whom he laboured, all regret his untimely death. Mr. Gibson had a single aim—the success of his Mission. He has left a widow, and a babe born a few days after his father's death."

"After consultation with the brethren in Trinidad on the subject, and obtaining by correspondence the mind of the Presbyterian Society, it was resolved to take steps for the supply of the field at as early a date as possible."

Before any appointment had been made, "it being found that the Missionary Society declines to co-operate with the Canadian Church in the support of a missionary, the [Foreign Mission] Committee [Eastern Section] came to the conclusion that a successor to Mr. Gibson should not be appointed," adding these words: "It is to be hoped that a 'Demerara Mission' may yet be established, not less prosperous and efficient than the Trinidad Mission."

In the meantime Mr. Crum-Ewing's missionary, Rev. Dr. Turner, had given up his work at Better Hope. Mr. Ewing then made a request through Mr. Slater and Mr. Morton that the Canadian Church should provide a missionary, to be paid by him. The offer was not accepted, the Foreign Mission Committee not being able to obtain a suitable man.

Mr. Slater, who had resigned his charge in Georgetown, then took up the work at Better Hope.

He was ever a friend of the East Indian. He set himself to the study of their language and himself paid a catechist to work among them. With ability and enthusiasm nothing dimmed by long years of service in the tropics, he prosecuted the work at Better Hope for ten years, when, on account of increasing age, he desired to retire. On his conferring with Mr. Crum-Ewing it was agreed again to offer the work to the Canadian Church, which was done through the Mission Council of Trinidad [Feb. 1896]. "The offer was that the mission premises, consisting of the necessary grounds, a church, school buildings and a manse be given for the use of the Mission, and that a contribution of one hundred pounds sterling per year be made by the estates of Better Hope towards the support of the work." Mr. Crum-Ewing's offer was accepted and Rev. James Cropper, as he has already told us himself, succeeded Rev. Thomas Slater at Better Hope on Nov. 1, 1896. In the island of Barbados Mr. Slater ended a career of wholly consecrated service. Alexander Crum-Ewing's name is one to be embalmed as a friend to the East Indian.

Beginning with August, 1898, when they went together, Dr. Morton and Dr. Grant visited British Guiana by appointment whenever consultation was deemed necessary.

(3) GRENADA

Grenada is an island ninety miles from Trinidad with a small colony of East Indians. Mr. Grant describes the beginning of work among the East Indians there under date of September 24th, 1885 :

"... Rev. Mr. Muir arrived in Grenada a year ago, under appointment from the Established Church of Scotland. In more prosperous times the Presby-

terian element there possessed considerable strength. It was in those days their neat, substantial stone church was built.* For nearly twenty years, we may say, the church had no regular supply. Mr. Muir was sent out in response to an application from a few liberal-spirited Presbyterians still resident there.

"Through Mr. Begrie, the Inspector of Schools and his only elder, and others, he heard of our Mission here, and being desirous of doing something to educate and Christianize the 1,800 Indians in that Island, he visited us in April, met our Presbytery, stated his plans and asked for a teacher and a catechist. It was decided to recommend two from my district, the senior to supervise the school and instruct adults, the younger to do the greater part of the teaching work in the school. My assistant, Babu Lal Bihari, was appointed to go with the young men to instal them.

"As the time drew near for them to go, Mr. Muir urgently requested me to go, too, to tell the story of our work. I went on the 22nd of last month and was absent only one Sabbath. Babu remained a full month. . . . This movement is highly creditable to Mr. Muir and his small congregation, who assume the responsibility ; I am happy to add that, as in Trinidad, many of other denominations are coming to their help. . . . Grenada is now a prosperous Island, having discarded sugar for cacao."

Dr. Grant always took a special interest in Grenada, the helpers sent being all from his field. He paid several visits, giving help and encouragement.

In 1895 it fell to Dr. Morton to visit the island for the purpose of delivering a lecture in aid of the funds of the Mission.

*At St. George, the capital.

At 4 p.m. went on board the "Eden." We sailed at dark.

April 5th. Arrived at Grenada [at St. George, the capital] at daybreak. Mr. Ross * very soon after came on board.

April 6th. At 1.30 left by local steamer for Sentueurs at the north end of the island. . . . Mr. John McNeilly met and drove me eight miles in a primitive two-wheeler to Belair, which is some distance down the East Coast. The slopes are beautiful and open out chiefly to the broad Atlantic. Some sugar is still cultivated, but cacao is fast filling up the country.

April 7th. Sabbath. Service at Belair at 10 a.m. The catechist, Matadeen, was for a time in our College. The school room is a good one and fairly large. It was filled with a well-dressed congregation; forty-one sat down at the Communion. It was a sight to see in an out-of-the-way place like this so many, who a few years ago were ignorant idol-worshippers, listening attentively and taking part in a most becoming way in the sacred service.

We left Belair at noon and drove back to Sentueurs to Mr. McNeilly's house to change animals and get food. I got to Samaritan at 2.30 p.m., after a drive over somewhat rough and steep roads. The school at Samaritan is larger and it was well filled. There were eighty communicants and three baptisms. Catechist Sevnarayan has been here for eight years and is doing good work.

From Samaritan I rode five miles to Victoria, where I arrived at dusk and remained the night.

April 8th. Monday. Left Victoria by steamer at 8 a.m. and reached St. George at 9.45. I am pleased with the country of Grenada. The greater number of East Indians are land-owners, which is an immense advantage in every way. Rested and prepared for the evening. At 7.30 p.m., in St. Andrew's Presbyterian Church, delivered a lecture on "My First Trip to England," His Excellency the Governor, Sir Chas. Bruce, K.C.M.G., in the chair. The attendance was very good for Grenada, both as to numbers and the class who came out.

April 9th. I proposed to Mr. Ross that I should hold a service for the East Indians in the poor-house. It is a walk of two miles and, he says, a height of 900 feet. We held a communion service, thirteen present at the Table. Two, if not more, were lepers, some blind, and many with sores. Here Mr. Ross heard me for the first time use Hindi and was greatly surprised at the apparent expressiveness of the language. He had thought that it did not lend itself to emphasis and emotion.

*Rev. Francis Ross, of Nova Scotia, who had succeeded Mr. Muir.

The walk and service did me good ; I felt I had got through with a reasonable amount of work in the time and had tried to do good. I have to send a report to Dr. McAdam Muir, in the hope that it will stir up supporters to do more for Grenada. Another catechist is needed at once, but there is not means to support him. Left Grenada at 7.30 p.m.

April 10th. Landed in time to catch the 8.30 a.m. train to Tunapuna.

(4) JAMAICA

A similar work was in progress in Jamaica, supported by the United Presbyterian Church of Scotland, and managed in connection with its English-speaking congregations there.

In response to their call several catechists trained in the Presbyterian College, San Fernando, were sent over. On two occasions (1894 and 1903) they were visited by Dr. Grant.

VII.—THE TRINIDAD FIELD AT LARGE

(a) THE FIRST NATIVE MINISTERS

It has been seen that Joseph Annajee and Lal Bihari finished the course under the Presbytery of Trinidad that had been approved by the General Assembly, passing all their examinations with satisfaction. On the fifth of July, 1882, Lal Bihari was licensed and on the fourth of October ordained, in Susamachar Church, by the Presbytery of Trinidad, and appointed assistant to Mr. Grant, who thus writes : "It was a high day with us—we rejoiced before God. As I cast my eye over that audience I felt assured that my young brother had the confidence and the best wishes of all his countrymen present."

Annajee's license was delayed, it having been proved that he had contracted the habit of secret drinking. Every effort was made to save him ; he continued in the service of the Mission for about five more years, most of the time giving such work as only labourers as well qualified as himself were capable of doing.

In February, 1886, he received his license from Presbytery, but relapsed, and about two years later had to be deprived of his place as a catechist. This was a sore blow to the work and a lasting grief to Mr. Morton.

Charles B. Ragbir has been mentioned as a lad from Cedros staying for a time on the Mission premises at Princetown to attend school. After suitable instruction, he was baptized by Mr. Morton in 1878. He did well and became a pupil teacher under Miss Blackadder. Through her interest and that of Mr. Macleod, and with the approval of Presbytery, Ragbir went in 1883 to Auburn Seminary, New York, with a view to entering the ministry. There he completed a course of training and returned to Trinidad already ordained about January, 1888. He was received by the Presbytery and appointed to help in Couva as that field was about to become vacant through the resignation of Mr. Wright. Soon after he was placed in charge of the Oropouche district in Mr. Grant's field, which it was hoped would soon be a self-supporting congregation. Frequent attacks of fever led to his leaving Oropouche after a trial of eight months. Subsequently he did good work at Diamond Village, a station of some importance, nearer San Fernando. Negotiations had been entered into to settle Mr. Ragbir over the Christian community in Grenada (1893) when he joined the Church of England in Trinidad. He has since conducted an East Indian mission for that Church, having its centre at St. Joseph.

(b) DIFFICULTIES AND SUCCESSES IN KEEPING UP THE
STAFF

In the period we are considering there were events that affected us deeply, most of all the loss of fellow workers. Such losses were often followed by difficulties and anxieties as to the supply of their posts in all of which the missionaries had their share.

Couva

In his report for 1882, Mr. Christie writes : "At the close of 1881 I had to report to the Board that I had been laid aside from work on account of illness. At the beginning of the year I began to improve and by the middle of January I was able to resume a part of my usual work, and although I have never recovered my usual vigour, yet I have not during the year been laid aside from my work. . . . Although I had not my usual strength, yet with deep gratitude to the Lord I am enabled to report that my work has never given me more encouragement or shown more fruit. Both the school work and the evangelistic work have been more successful than in any previous year."

Mr. Christie's health did not improve and in March of the following year (1883), "He was led, under the best medical advice, to tender his resignation, it being no longer possible for him to do the work of a missionary in so damp an atmosphere as that prevailing in Couva during the rainy season."

Mr. and Mrs. Christie had laboured for over nine years in the most isolated and least healthy of the mission centres. Very efficient work had been done, noticeably in the training of workers, in which Mr. Christie was indefatigable. The Mission staff sorrowed over the removal of these much beloved members. Mr. Christie entered the service of the

Home Mission Board of the Presbyterian Church of the United States to labour in California as being favourable for his health. Rev. J. K. Wright, his successor in Couva, said of him, "His name is ever-green among the East Indians here. He did good work which the day will declare." He died at Kelseyville, California, Oct. 3rd, 1885, of consumption ; Mrs. Christie a few years later, in Halifax, of the same disease.

The field was not long vacant at this time. On the 5th Nov., at King Street Presbyterian Church London, Ontario, the Rev. John Knox Wright, B.D., was formally designated to Foreign Mission work with a view to supplying Mr. Christie's place at Couva. With Mrs. Wright and their little son, he reached his field of labour in Dec. 1883. After four years' work in Couva, Mr. Wright resigned in May, 1888, on account of the state of health of Mrs. Wright. A long vacancy ensued.

Oct. 13, 1888. We are exceedingly anxious to hear of a missionary from home for Couva. Unless we get one it will derange our plans for the future of the Mission.* Native ministers should become the pastors of native congregations, and these congregations should be taught to aim at self-support : then in time fewer men from home might serve ; but with Mr. Grant and myself past our vigour it would be a mistake to let the home element run down or be replaced by the native. When we get natives, not into our places, but into their own, the future of this Mission will be more solidly secured.

The *Presbyterian Record* said : "The missionaries have kept up the work during the vacancy in Couva as regularly as possible, but they have done so at the expense of severe toil. Realizing that this state of matters could not be allowed to continue, the Committee acted on a suggestion that came from the field, to provide temporary supply, and were for-

*Relating to the training of natives.

tunate in securing the services of Mr. Simon A. Fraser, a student who has a good deal of experience in various departments of Christian work." Mr. Fraser arrived in June, 1889, and remained six months.

Rev. F. J. Coffin took up the Couva work in December, 1889.

Princetown

In the meantime dark clouds had been gathering at Princetown.

In reporting at the end of 1884, Mr. Macleod says : "My health has not been very good, but with occasional aid from my kind brethren a considerable amount has been done." In spite of weakness, Mr. Macleod had, with his own indomitable energy and zeal, kept up his work successfully, besides bearing the care and responsibility inseparable from the erection of a central church. He was now to be laid aside from preaching, but only to take up another branch of work always regarded as of the first importance, viz., the training of the native agents.

An official communication from the Mission Council Jan. 21, 1884, informed the Foreign Mission Board of Mr. Macleod's loss of strength, giving medical testimony to show that he could not, with safety, continue to discharge all the duties devolving upon him as missionary at Princetown. The Council had requested Mr. Gibson* to aid him for a time, and farther, "taking into consideration the state of Mr. Macleod's health, and the general needs of the Island, with the special need of the systematic training of teachers, the Council agreed to ask the appointment of another missionary."

In reply, the Board expresses "*profound regret* that in present circumstances we do not feel war-

*Then in Trinidad studying the language.

ranted to take steps for the appointment of another missionary."

The Secretary writes : "We are in debt now, I am ashamed to say how much, but I know that it gives the men who watch over the Mission *great anxiety*."

For over a year the Mission had the valuable services of Mr. Macleod in the training of helpers, as we have seen. Early in 1886, having fulfilled five years of work and being therefore entitled to a furlough, he removed with his little family to a small house in Tunapuna. The intention was, if his health showed any improvement, to go on to Barbados for the remaining winter months, till he might safely venture a return to Nova Scotia. Between Mr. Macleod and Mr. Morton a warm friendship existed, cemented by the tie of scholarship. Nothing dulled by the realistic atmosphere in which their work was laid, both maintained a loving interest in classical studies, reading also and discussing the best works in theology as they appeared. This friendship extended to their families. Among the last words written by Mr. Macleod's now trembling hand was an inscription in Hindi on the fly-leaf of two of his most valued books, one "To John," the other "To Sarah Morton," to both of which he added, "In remembrance of five years of friendship and loving deeds—Jesus will give the rest."

Mr. Macleod's strength continued slowly ebbing away. He was laid to rest on the second of April, 1886, near the entrance to what was then the new Tunapuna cemetery.

S.E.M.—Rev. Lal Bihari, two Princetown elders, and three teachers—all converts from Hinduism—bore the body and lowered it into the grave. It fell to me to toll the little bell (hung on a post in the school yard) all others having joined the funeral procession. I said to myself while doing it, "Here ends a chapter in our lives."

Mrs. Macleod, with little Norman and Harold, remained with us for about six weeks before going on to her home in Lunenburg. She seemed to be in delicate health and died a few years after. Mr. Macleod was born at North River, Colchester County, Nova Scotia, in 1853. His death could not be reckoned other than a severe loss to our work. He had become a proficient scholar in the Hindi language and loved it. His energy and industry were unflagging. Mr. Morton says, "We came to look to him for advice in matters of doubt and delicacy and to modify our course in deference to his calm judgment." The Mission Council recorded its "Sense of his fitness from natural endowment, culture, acquirements, and consecration, for the work in which he was engaged."

In response to the call for another missionary to take the place of Mr. Macleod, Rev. W. L. Macrae, a native of Pictou county, Nova Scotia, and a member of the graduating class of the Presbyterian College, Halifax, was ordained by the Presbytery of Truro, on the sixth July, 1886. He landed in Trinidad with Mrs. Macrae on the 16th of October and was inducted to the charge of Princetown on the 19th.

(c) A LOSS TO TRINIDAD

It was a matter of general regret that Rev. Alex. Falconer retired from the charge of Greyfriars congregation, Port of Spain, to Scotland in May, 1885, after eight years of consecrated service. Mr. Falconer had proved himself a kind and helpful friend and wise counsellor to the missionaries. His interest in the progress of the work was unflagging and had been shown in many practical ways, notably in the opening up of the Tunapuna field.

Mr. Falconer's eldest son, Robert, attended Queen's Royal College, took the Island scholarship

with many honours, and carried off the Gilchrist Scholarship for the West Indies. He was now to study at Edinburgh.

(d) OBLIGED TO GO ON FURLOUGH

It was of great advantage to us as a family that our three sons were able to attend Queen's Royal College in Port of Spain, taught by good English masters. They left home by train about 7.30 a.m. carrying their luncheon, and returned at 6 p.m. I write in 1887 :

"Arthur is trying for a valuable scholarship at the Queen's Royal College—£150 stg. for three years—that would take him to a British University." The qualification for the scholarship was to pass the entrance examination of Cambridge with honours before the student had attained his 18th birthday. Arthur won the scholarship and left us in 1888 to enter Edinburgh University, returning to his native land only once, on a short visit. His two brothers, in their turn, won the same scholarship, and all three graduated in Edinburgh.

Towards the close of 1888 Mr. Morton began to show signs of failing health. He had worked five years since his last rest, but was extremely anxious, partly for family reasons, to remain at his post a year or two longer. All means were tried, including a trip to Barbados, but without avail. By the advice of Presbytery, he decided to take the furlough to which he was entitled. Leaving Harvey and William at board in Port of Spain to continue their studies, and the field in charge of Mr. and Mrs. Soodeen, we set out on our voyage in May, 1889.

S.E.M.—At sea... We hoped to have been in time for Foreign Mission day with the Assembly, but as it seems to be otherwise ordered, we have about decided to abide for a time at Clifton Springs, a health resort about a hundred miles from

New York City. There we hope to get our health patched up a little, and then proceed on our way to home and friends.

One of the features of the furlough was an address delivered before the Synod of the Maritime provinces met in Prince Street Church, Pictou, October 7th :

Let me here say once for all that while Trinidad has greatly benefited by her Indian Immigrants, these Immigrants owe very much to Trinidad. They come in most cases without a rupee. In 1887 they had deposited in the Government Savings Bank £49,254 stg. and remitted to their friends in India £2,000. Those who returned to India in that year took with them £12,065 stg. in bills and specie, besides gold and silver ornaments which they were wearing, to the value of £1,000 more. This implies both industry and thrift in the people, and valuable opportunities of exercising them in the country.

We must never lose sight of the relation of our work to India. India comes to the American shores to lure us to mission work. Men converted in Central India are catechists in Trinidad. Men and women converted in Trinidad are living and preaching the Gospel at Neemuch, and Calcutta, and various places between. India furnishes our language and our literature. We are part of a great people, 100 millions of whom speak the same tongue.

... The time has come to define the issue we are aiming at in Trinidad. Some good has been done. Are we just to go on doing some more good within more or less circumscribed limits ?—using leaven disproportioned to the meal with results that are disappointing.... To evangelize the Hindoos of Trinidad, so far as man's part is concerned, is surely not beyond the strength of our Church ! We are, I believe, called in Providence to this, and it is a splendid opportunity. Let us not halt after a good beginning, but seize the occasion and press on to victory.

As a step toward this, we have asked the Foreign Mission Committee to give us a fifth missionary for Trinidad, that arrangements may be made for effectively training native pastors and catechists.... Only your older missionaries are able to train the native pastors ; the burden on them now is almost more than they can carry. To drift on is to wear out the time and miss the opportunity—to save in the spring and lose in the harvest—to let the flood-tide pass without launching the ship : this is surely not to be dreamed of. Duty and enterprise alike forbid it.... The best men are wanted and a good man for the work is worth untold gold.... What are a few lonely graves to

weep about if God be glorified and the heathen be redeemed ! There is an earnest call for three men from Canada. Will not some one, moved by the Spirit of God and hedged in by His Providence, say with ripened resolution, "Here am I, send me " ?

[From a letter to his sons.]-Oct. 12, 1889. Up till the meeting of Synod we had no prospect of a man for [Couva] this fall Well, it was a grand meeting In the audience was a young man, Fulton Johnson Coffin, B.A., of Dalhousie and M.A. of Princeton. He studied one year at Pine Hill and two at Princeton. He had received a call two days before to Richmond, New Brunswick, and asked ten days to decide about it. My address came as another call He was examined, passed, accepted, and at 11.40 p.m., just before the Synod closed its last meeting, presented to Synod.

At a farewell meeting in Halifax, given under the auspices of the Woman's Foreign Missionary Society, Mr. Morton said :

It is time we were getting away from Halifax, not only because we are wanted in Trinidad, from which Island Mr. Fraser, Miss Semple, and Miss Copeland have returned ; but because we are in danger of being demoralized as missionaries by the luxury of this refined city. Warned by the example of Hannibal's soldiers, we want to return to life in the "tented field," and to soldiers' fare, as soon as possible. But for this, it would be very hard to say good-bye to those who have been so kind, and on whose kindness we have drawn so heavily. As it is, we feel that it is best to go—best for us and best for you.

We return with restored health, with a missionary for Couva, whom you will hear presently, and with two teachers to take the places of those who have returned.

Moving Fast

. . . . I have of late been reading the minutes of the Foreign Mission Board. Perhaps you will hardly believe it, but I found them wonderfully interesting. They show that the world moves and that as far as the Trinidad Mission is concerned, it has moved marvellously. Look at this ! The whole expenditure on the Trinidad Mission in 1868 and 1869 did not exceed \$1,200 each year, missionary's salary and all, and no more was spent in 1870, in Trinidad, by the Church in Canada Now

things are changed. Last year we reported an income of over \$25,500, of which over \$11,000 had been raised in Trinidad . . .

Moving Slowly

. . . . After Mr. Grant's arrival in 1870, the Tunapuna district had to wait ten years till Mr. Macleod was sent in 1880. Our rich good men should try and get a reading of the minutes of the Foreign Mission Board from 1873 to 1880. They are very touching—appeals for a fourth missionary, constant and urgent—debt heavy and crushing; appeals to the Church—responses inadequate and the Board inflexible in its attitude—“if no money then no man”; and all the time the field lay waste, and men were perishing. That Christian men knew it and yet lived so comfortably is marvellous: surely they did not know it. It could not, surely, have come home to them, or it would not have continued so long.

At length the Rev. Alexander Falconer, then of Port of Spain, now of Pictou town, made a wise suggestion, and backed it up with substantial deeds. This blossomed into £150 stg. per annum for Tunapuna, raised in the Island; this in due time ripened into a fourth missionary for Trinidad.

But two years before, *i.e.*, 1878, we began to ask for a fifth missionary, and now, in 1889, after waiting for over eleven years, we are promised that one will be sent “as soon as practicable”; and having waited so long, we expect, if spared, to see him in Trinidad at the close of 1890. Surely in this matter the world moved but slowly. I did not realize till I read these minutes with how large a share of patience we were endowed.

Meantime the field has greatly enlarged. The 25,000 East Indians of 1867 have become 60,000. They have spread themselves abroad over the Island. They have won for themselves a recognized place in the land. They have become a large factor in our population and an important element in the prosperity of our Island. So the whole church is summoned to go forward at the call of duty and do valiantly while the opportunity offers. Native ministers are to be trained, congregations formed, and the native church organized.

Now when we have all this on our hands don't trouble us about your funds. Surely all you at home can pray for, and give, and beg enough without laying any extra care on us. And now that the women have come to the rescue, it must, it will be done.

At the present moment two things are prominent—the improvement in the funds and the increase of Women's Foreign

Missionary Societies. I am safe in saying that these two things are *simultaneous*. If I say that the one accounts for the other, some obstinate man will very likely begin to chop logic in debating it : I want to raise no debate. It is enough for me that the two things are simultaneous and that the ladies, when we came home, met us with a glad welcome and send us away with so hearty a "fare ye well."

"Mr. and Mrs. Morton and Mr. Coffin left Halifax for St. John, N.B., *en route* for Trinidad in company with Miss Graham, appointed to San Fernando in place of Miss Copeland and Miss Adela Archibald, who was to take Miss Semple's place at Princetown. Large gatherings listened to their addresses. An evening meeting was held in St. Stephen's Church, St. John, for the ordination of Mr. Coffin."

S.E.M.—We had a happy home-coming and found everything going on well in the Tunapuna district. Mr. and Mrs. Soodeen won the respect and love of our people and managed our work in a most praiseworthy manner.

We received a royal welcome. The children of the Tunapuna school were drawn up in military style, and, as we approached, sang "God Save the Queen" and "Whither Pilgrims are you going ?" in English very nicely. At Caroni school they erected a bamboo arbor hung with flowers and over the school-house placed these letters, "WELCOME, welcome to our Sahib long may he live to do us good." On Christmas day we had a fine gathering of our people to celebrate the Lord's Supper ; not because it was Christmas, but because they had had no opportunity to do so in our absence. It was for many reasons the most convenient day. Six brown babies were baptized, two older children and three men. When the Lord's Supper is dispensed the service occupies about three hours, as we have a short Sabbath school first and there are always baptisms. When babies cry, as they always do, they are solaced with bread.

J.M.—I spent two days this week in Couva with Mr. Coffin ; he is busy with the language, the schools, and his English work, and begins to wonder how all the work waiting to be done is to be overtaken. This is no new feeling, it is the uniform experience ; all will never be done : and it very often happens that what is left undone oppresses us more than what we do.

TUNAPUNA--SECOND PHASE

CHAPTER VII.

TUNAPUNA

SECOND PHASE—EXPANSION

1889—1900

I.—THE SUGAR CRISIS

Tunapuna was proving itself to be a wisely selected centre. Hampered as the missionary shows himself to have been by the scarcity of funds and sometimes of workers, the result in nine years of effort had been the establishment of seven out-stations, each having its school, with resultant activities, all looking to Tunapuna for light and leading.

The Period we are now to consider was to be marked by a still more rapid advance. This extension of territory was, in part, a natural growth to contiguous estates and villages, but it was also rendered necessary by changes which were taking

place in the Island.* At first the missionary's view had been almost entirely restricted to the area of the estates and villages. Now he must begin to take account of the numbers of East Indians who, whether by the normal process of settlement or owing to depression in the sugar industry, were turning from the larger centres to seek homes in the forests, or on the rice lands.

The following letter, written as early as 1884, shows Mr. Morton anxious over the financial troubles of the sugar proprietors and forecasting the results of a prolonged period of depression upon estate labourers, and upon the activities of his field.

May 8th, 1884. We have had a delightful dry season. Several rainy days to give us water and cool the air and then fine weather to enable planters to secure the crops. For quantity the sugar crop is a good one, but the price is simply ruinous and sales cannot be effected at almost any [figure]. Part of last year's crop is still unsold and the present crop is mostly lying here in store. Storage, indeed, has failed. Common process sugar can be bought at \$2.25 per 100 lbs. and will not sell at that. Why do not the Halifax refineries patronize our sugars? Vessels come here with fish and lumber and go back in ballast. It would be a gain to your ship-owners to send them back freighted with sugar and molasses, and a gain to us. Some of our brands of molasses are already favourably known in Halifax, and our white and yellow crystals for purity and power stand No. 1. Send along your orders then, by telegraph if you like. Rhubarb is springing, strawberries coming, the jam and jelly season approaching. Let candy parties be encouraged for the pleasure of the juveniles and the good of trade. Who would not sweeten his tea and his temper with sugar at such prices?

While writing in this light vein we cannot forget that a continuance of the present state of the sugar market will shortly involve many in financial ruin and tell very disadvantageously upon the contributions of proprietors to our mission funds. As citizens and as missionaries, therefore, we feel the influence of the present gloom.

* The extension was stimulated by changes in the School System which are treated of at pp. 364-9.



40
SANGRE CHIQUITA

MANZANILLA

99

REGULAR SERVICES



RICE FIELD---WITH CLUMPS OF BAMBOO IN BACKGROUND

Later.—At present, many people can only get two or three days work in the week and the wages are low : this applies to those whose indenture is out. Those indentured must be provided with work and cannot be paid less than 25c. per day or task. Some are meeting the trial with spirit, the majority display the failings of Orientals—want of determination, of fact, and of perseverance—a yielding easily to what they call fate. . . . If the present prices of sugar continue we shall have some formidable problems to deal with. In the other three fields there is an escape from the labour difficulty in the fact that land can be got not very far out of the way, and as a large number of our Christians have land of their own, there has been no serious hardship among them. In my field the land to be had is much farther back ; also, the village population near estates is large, and the crisis has told more severely on these.

It is not desirable to remove large numbers of labourers away from the estate labour to which they have been accustomed unless it become a permanent necessity. But if the crisis continues, something of that kind will have to be done, and it is not difficult to see how a sturdy people, thrown back upon virgin soil and their own resources, might find this present hardship a very Providential mercy. Unfortunately, the Hindoo is not so sturdy as the Saxon ; yet who knows what energy and emergency might develop ?

The changes forecasted in the letter came about and were thus described in detail by Dr. Morton in 1909 :

All went well so long as sugar was prosperous, but beet root sugar began to tell on the markets. When the production in each European country did not exceed its home consumption, bounties were not specially thought of, but there was a customs' duty on all foreign sugar which had the effect of a bounty [to the continental producer]. This protected the home product which [however] in turn was burdened by an excise tax, causing the price of sugar consumed on the Continent to be very high. So beet sugar flourished till production outran the home demand. [Continental] governments then agreed to give a drawback on beet sugar exported, equal to the excise tax. By improving the saccharine contents, and increasing the weight of the roots per acre, and by other expedients, a drawback was obtained much greater than the excise duty until it appeared probable that the whole excise duty would be absorbed on the

draw-back. So large a bounty was thus secured that while sugar was selling at 1d. to 2d. per lb. in England, Continental consumers were paying for home made sugar 3d. to 7d. per lb.

An effort was made in 1888 and 1889 to get the bounties abolished, but the British Government hesitated to penalize countries paying bounties, so the movement failed. Every commission reported against the bounties. The refiners protested in vain and closed their factories. The West Indies cut down expenses, improved their methods, built large central factories, and pled for aid in vain till ruin stared them in the face. All this was met by the very truthful remark that confectionery and jam factories were flourishing, that, thanks to the Continental bounties, sugar was almost dirt cheap in England. It was also asserted with equal confidence that it is our duty to buy in the cheapest market, and that if Continental countries taxed themselves for the good of England, that was not our business. But were the Continental countries aiming at the good of Britain? Would it in the end be for her good that her sugar refineries should perish, and her sugar Colonies go to ruin? After all, can any country, and especially an Empire, be governed by a single fiscal formula? Peace is undoubtedly best, but it is sometimes necessary to defend our rights, and if by the sword why not by a penalizing tariff against assailants? The sugar planters of Trinidad toiled on heroically and, thanks to Indian immigration, held out for years. But hope deferred had made their hearts sick. In 1897, Mr. Joseph Chamberlain, then Secretary of State for the Colonies, appointed a Royal Commission to enquire into the position of the West Indies, including British Guiana. Their report reiterated what every convention and committee on the subject had asserted, namely, that the bounties were an evil, contrary to Free Trade principles, and should be abolished, and that they were ruining the refining trade and the colonies of Great Britain. The remedy proposed was a countervailing duty at the port of entry, equal to the bounty paid. The Brussels Convention was accordingly held to reach the issue in a friendly way and bounties were practically abolished in September, 1903.

Changes and Improvements

This sugar crisis gradually brought about a number of important changes. Central factories were established by which groups of small estates were amalgamated, closing their old-time factories, and Muscovado sugar * passed away. As

* The old fashioned soft brown sugar as distinguished from the crystallized article.

the pressure increased, inferior lands were thrown out of cultivation. In other cases abandoned estates were rented to cane farmers who grew canes and sold them to the factories.

The cane-farming movement led men who did not care to work as day labourers on sugar estates, to cultivate their own fields. It secured the labour of the women and children of the families, and created a fresh interest in agriculture among both East and West Indians.

As the depression fell most seriously upon tradesmen it led many of these to become cane farmers, and thus no longer idlers when work was scarce.

The much abused donkey came into honour as a means of carting canes to the factory, and manure from the villages to the cane fields. Manure that had been regarded as waste, and a nuisance became an article of trade competed for at a market value. The result has been a benefit to health, industry and agriculture.

... When sugar was at its worst, some of the planters decided to cut down the daily wages of unindentured labourers below the indentured. It was the counsel of despair, injurious to sugar, but a permanent benefit to the Colony so far as East Indians were concerned. Among the thrifty and enterprising it awakened a spirit of determination and independence. They abandoned sugar estates and turned to cocoa cultivation, gardening, cartage, road making and trading. The empty-handed and shiftless were left to sugar, the best had gone to enrich the Island in other industries. That sugar lived through it all is a proof that the planters are not the easy-going, helpless class whom writers in London offices describe as sitting in the shade of a Bourbon cane, and crying for the moon. It is true the production of sugar has not increased,* even since the sugar bounties were abolished. There are several reasons for this. Loss of leeway has to be made up for by some years of carefulness and caution. There is no longer Crown land to be secured, except many miles from a shipping place and at two and a half times its former price. The shortage in labour suggests caution, and, lastly, cacao, rubber and cocoanuts are more secure investments on land beyond the present sugar belt.†

Rice

The mention of "shortage in labour" in the face of our very large annual supply of East Indian Immigrants may be considered [by some] a planter's extravagant assertion. At the

* Written in 1909.

† For Mr. Morton's contribution to this movement, see pp. 394-5.

moment of writing the rice fields have swept away every spare labourer. In 1870 garden patches of upland rice were occasionally cultivated. There were many small swamps and two large tracts of land, namely, the Caroni Savanna and the Oropouche Lagoon fitted for the cultivation of swamp rice. But they were wastes of tall and tangled grass, the haunts of wild animals and snakes. No one would buy [them] at ten shillings per acre. East Indians began planting swamp rice in wet places ; then were so encouraged that they offered to purchase land on the Savanna at one pound per acre. So successful has the cultivation been that all the available rice lands will soon be taken up though the price is £2 10s. per acre.

The seed is planted in empoldered nurseries and transplanted to the field when the heavy rains set in. Then not an hour is lost, not a hand or a foot idle (for the foot is a useful instrument in planting rice) till the nurseries are empty and the fields full. It will be the same at harvest. Sugar, cacao, and the gardens must wait when it is the hour for rice. Transplanting and reaping are the most urgent seasons, but much time is take up in preparing the land and dealing with the harvest after it is cut, so that the rice fields draw away a large amount of labour from the staple productions. It is profitable to families who do their own work and the rice is of better quality than that imported from India, but the land is low, the work trying, and the result is often malaria and anæmia.

Although on these pages Mr. Morton has not taken up the cacao industry, it was fast becoming of the first importance in the Island. In the cultivation of rice the East Indians were but working for a supply of food in their homes ; in the cacao plantations they were supplying the markets of the world. In large numbers they sought in the cultivation of cacao in forest lands the means of livelihood that had failed them on the plains. It was thus that, in the Northern district especially, the area of the missionary's activity required to be greatly enlarged. The extension was to cover (1) on the south, the gap between Caroni and Couva. (2) On the east, from Arima almost to the Atlantic coast. (3) On the north, the valleys of the Northern Range. (4) On the west, Port of Spain and its neighbourhood.

II.—EXTENSION OF THE FIELD

(1) *Southward Towards Couva*

Passing southward from Caroni, and on the line of railway, three new schools extended the work towards Couva, viz., Warrentown, Cunupia and St. Thomas (Chaguanas), on lands still largely sugar producing, with another at Charlieville on the outskirts of the rice savanna mentioned by Dr. Morton. His activities in this region are described in the following letters :

April 7, 1860. Monday. I took early train to Chaguanas. My first duty was to explore a new settlement on the border of an extensive savanna which stretches from the sugar estates of Chaguanas north to the estates on the Caroni, that is, about eight miles. A ride of two miles through cane-fields brought me to a small village on the very edge of this wonderful savanna. The land is low and flat, but capable of being drained. It has never grown trees, but is covered with a crop of tall grass, too dense for man, or horse, to get through it. Nearly all the people are East Indians, and the greater number of them have bought the land upon which they live. The houses are much better than those usually built by the East Indians, and there are evident signs of remunerative industry. The road is, however, infamous, from the nature of the soil, which is rich and deep, without a pebble. There are two rum-shops to demoralize the people, but no school or church. This ought to be remedied as soon as circumstances will permit.

One very interesting feature of the place is the rice-fields. Imagine over one hundred acres of level land divided into fields of several acres each by a low bank of earth that can be made to serve as a dam to flood the fields when necessary. Here magnificent crops of rice are grown year after year. Only the top is reaped off, as the straw is not needed, and it is generally kept unthreshed till it is wanted. The place is said not to be particularly unhealthy, but the complaints as to the road and mosquitoes, at certain seasons of the year, demand the utmost resources of their language.

I returned to breakfast at 11 o'clock ; at noon met Mr. Coffin by train, and rode to Chandernagore, a settlement on the Couva side of Chaguanas. Here the people were gathered together in the school for a special service. Nine persons were baptized by Mr. Coffin—I having preached and acted as interpreter : this closed the day's work.

A day's work in Chaguanas meant leaving home by train at 7.30 a.m. to return at 6 p.m. We spent many happy days in this way, especially after our Bible-woman, Deborah, with her husband, was stationed there.

S.E.M.—Sept. 28, 1890. Sabbath. At Perseverance Estate, near our St. Thomas school, the manager, Mr. Lang, kindly accompanied me to the barracks that the people might know that I had arrived to meet with them at the estate hospital, as previously announced by the catechist. My husband had mounted a mule to ride off through the mud to Charlieville ; we were to meet at the school-house above mentioned about noon. Having walked the length of the barracks, Mr. Lang left me at the hospital where the people were beginning to gather. It is a large building with an open gallery running the whole length. There was no furniture, but we needed none ; the clean boards of the floor seated my audience ; a chair was brought for me, but I preferred standing beside my picture of the crucifixion, which was tacked against the partition. Gradually they gathered in—nearly 100 people ; the largest meeting I ever held alone. About one-third were men, though we had only called the women ; I began at once to teach them that they were sinners and that they needed a Saviour. The men were exceedingly quiet, giving frequent nods of assent to what was said. When I asked "In what do you trust for the forgiveness of your sins ?" a woman answered, "In our good works." I said, . . . "If Heaven is to be won by merit, how many of this estate will get there ?" I find this a searching question among purely heathen people. A number shook their heads, plainly meaning, "not one." I asked again, "In what then will you trust for forgiveness ?" The same woman answered, "God will forgive." I said "No ; God is a Judge and a King ; He has given us laws, and a prison is prepared for those who break them." I pressed this home on the women by saying, "Suppose I steal your jewelry, and you prove it before the magistrate, will he say to me, 'It is true that you have stolen this woman's

jewelry, but never mind ; you can go home' ? If he did say so, would he be a good magistrate ? " They were unanimous on this point. Then I said, "God cannot take you to heaven with your sins ; and if He did would not Heaven become hell ? " All assented to this and then I took down my picture and walked up and down in the narrow space and told the story of the Cross. I had talked about an hour (all were not gathered at first), when I asked them to pray with me, and kneeling there, looking into the clear blue depths of the sky, it did seem as though we came very near to the Divine Helper, and received from Him an assurance that the feeble words spoken would not return to Him void, but would result in blessing. We then dispersed, several asking me to come again, and I went on to another estate, where the manager called the people out and I had a similar meeting in the estate hospital. This time we had more men than women, as the latter were employed in cooking the family breakfast. About eighty came in and after half an hour's talk and prayer, I left them, telling them to go to the school house to meet Mr. Morton at two o'clock.

I called at the manager's to thank himself and wife for their assistance, and went on to the school-house where my husband joined me with news of a fine meeting at Charlieville, and five baptized. We removed ink and slates, and partook of a modest repast at the school-room table ; it was the food of the working man (and working woman, too) and it was sweet. Afterwards we taught the people who came early, and sang hymns with them. As the time drew near for the meeting, I went out to call the villagers. I never got less encouragement. A man, who was sitting in the shade of a gallery, said, "It is too hot." I was standing in the broiling sun ; I said, "If it is not too hot for me to stand here inviting you, it is not too hot for you to come." Another said, "Who likes may go ; who does not like may stay" ; he was one of the latter. A third, without looking up from the machine on which he was stitching said, "I am not going to church ; I praise God every day in the house." One who looked quite at home said, "I don't live here." A few said, "I go," but went not. I did not get one ; they were nearly all Mohammedans. We did not, however, lack an audience. Encouraged by the manager, the estate people came in until children large and small had to be packed on the floor. They were very attentive to the service ; five were baptized. After service, I gave a short lesson on a picture of the Good Shepherd that we had brought to leave hung up in the school-house. Thus concluded the labours of the day. We reached home at six o'clock quite ready for a rest.

J.M.—Sabbath, Sept. 16th, 1891, I spent in Chaguanas. In the morning I went to Kakandi settlement, on the margin of the Grande Savanna ; for two miles the road was a mere track through tall grass. I had to dismount several times to get my mule over deep ravines with only a log across them. At length I came to rice fields all under water, and a stream that had carried away the passengers' log. John Ganesh, my catechist [at Chaguanas], here fortunately met me. He wears the native clothing and no shoes, so with his kapra [*i.e.*, loin-cloth] tucked up to his thighs he fears neither mud nor water. He was a soldier in India, is over six feet high, and fertile in resources ; so he carried me over on his back. . . . We met in a shed, thatched with palm leaves, and without walls. Into this shelter seventy-five persons were packed. To one of the posts a cock was tied which plumed its feathers close to my feet during the service, while several dogs lay at their masters' feet. This was my first meeting in this settlement, but my catechist had often been among the people. They listened well and asked a number of important questions. No objection was raised, even a prominent Mohammedan remarking, "The Commandments are good, but we have broken every one of them ; tell us how our sin is to be taken away." This was the very point I was coming to—man's guilt and God's mercy in Christ Jesus. So I preached the Gospel to them. At the close I catechized the children, and those who in the dry season attended the Charlieville school answered well. They knew about the Creator, the creation, the fall, and the Saviour.

Mr. Morton and Mr. Gayadeen might often be seen, on foot and singly or together, visiting house by house in these isolated settlements.

May 20, 1899. After a run by railway, Andrew Gayadeen and I set out for a field day. Leaving the sugar and cacao lands which fringe the eastern side of the Caroni savanna, we soon found ourselves on the rice fields, which are fast extending over what was till lately regarded as a swamp.

The savanna is about four miles broad by eight long, and no part of it is more than ten feet above high tide, the western edge being a mangrove swamp below high tide level. It has always been treeless and the burning of the long savanna grass in the dry season goes far to prepare the new land for cultivation.

Apart from a purchase made by a rice company, the owners and cultivators are all East Indians, some owning their own lands and others renting from the large owners.

We visited from house to house or met with groups to whom we made known the Word, answered enquiries, gave advice, and for whose welfare we prayed.

While I was eating my breakfast, bread carried in my pocket and milk furnished by the mistress of the hut, Gayadeen, a few feet away, was reading and expounding.

No one seemed to think it strange that the labour was divided and time economized in that way. Why should one eating interfere with the work and opportunities of the other?

We spoke and prayed with all. No Hindu or Mohammedan objected. Though not of the same "way," our good wishes were obvious, and our prayers might bring down the mercy of Heaven.

While taking every house, our course was directed to the centre of the settlement, where we were to meet one of the chief proprietors at his well. The other wells are very simple and the water of all is more or less brackish.

This well is twenty-seven feet deep and is walled up and walled over, except the opening, with brick. The brick was burned by East Indians on the spot; the sand, lime and cement was carried for some miles as there was no road, and the water is regarded as sweet and good. A spot of adjoining land is a few feet above the plain and wooded. The master, Jahari, who lives and does business in Couva, eighteen miles away, met us by the well to tell why he had sent for me and this is what passed: "I do not want this well ever to be sold by my heirs. I want to give it to you for the people of this place. I want to give you also an acre of that wooded land for a graveyard, and no poor man, Christian, Hindu, or Mohammedan, is to be denied a free grave. I give you also, for school or church purposes, a lot in the western corner, as in my opinion the most central. These properties I will deed to you. This is my mind and will."

I replied, "I am ready to accept the gift your honour wishes to make, but it cannot be deeded to me personally. I will die like yourself. None of us missionaries hold the church or school property; it is held by the trustees of the Presbyterian Church, incorporated by Ordinance No. 8, of 1893. These trustees never die out, for when one dies another is appointed in his place by our great Church Council. Let me accept the gift you have so confidently offered. Be pleased to deed the land to our trustees, then I, and my successors, will fulfil your

wishes, and we, and all our children, will remember and speak of you generously." "Be it so, then," he replied, "and let us fix the bounds."

A tape-line which I produced, soon enabled us to settle bounds and measurements, and when all was written down and read over to him, Jahari, our Hindu friend, with a wave of his hand toward the property, confirmed this gift by saying, "Yes, all that I give thee." The deed of gift has since been signed.

After Jahari had left to catch his train, we had a prayer meeting with some Christian families who live near the well, and drink thereof, themselves, their children, and their cattle.

Inland from the Caroni sugar lands and accessible either from that direction or from Arouca, though practically only in the dry season, was the cacao settlement of Las Lomas.

Here the people determined to erect a place of worship. They cut and carried native wood, gave contributions and worked, and the place was finished at a cost of over \$200, of which our funds only contributed \$56. A notable feature was the fact that two Christian women stripped themselves of their silver ornaments to the value of over \$18 and gave them to the work.

The school, opened in 1891, struggled with the difficulties of forest and mire. In the next settlement, Chin Chin Savanna, beginning in 1894, a school existed for seven years under similar conditions. Good work was done, but neither of these was qualified to receive Government aid. When the roads had been improved these two settlements were fairly well provided by an assisted school established on St. Helena Estate in 1890.

The district became a part of Mr. Gayadeen's field. We have from his own pen a description of Sabbath work in the area :

"Caroni, April 20th, 1897. On the 16th of April, at 10 o'clock in the forenoon, a new school-house was opened at a place called Chin Chin Savanna, which is six miles from Caroni, to the southeast.

From Caroni to that neighbourhood there is a tramway. On that day at 8 o'clock a.m. Dr. Morton * proceeded with four of us on a little track along that tramway. We, in due time, arrived in comfort. Our first duty was to get all the people respectfully seated, as the place was overcrowded ; after that we sang praises to God. Then Dr. Morton, for the opening of the new house, read the 127th Psalm : "Except the Lord build the house they labour in vain that build it" and explained its true meaning, and the whole congregation hearing his words rejoiced greatly. After that two men, two women, three young people and two children were baptized according to God's ordinance. Then the names of the communicants were called and nineteen persons came forward with humility and sat down at the table of the Lord. Dr. Morton then read 1 Cor. xi., 23-30, and explained it ; at that time the whole congregation with much attention listened to the Word. I then read Matt. xxvi. chapter and 26th verse, and set forth its meaning, after which Dr. Morton, according to the ordinance, gave the Supper to us all and spoke to us of the exceeding preciousness of Christ, like the apple tree among the trees of the wild wood. We closed this service with a Hindi hymn suitable to the Lord's Supper. Of those baptized, one was a man 58 years of age. He is one of the principal men of the place, who very slowly came to feel his sinfulness and to call upon the name of the Lord Jesus. His wife refused to come with him and tried to keep him back, but he would not listen to her, though she stood up in the church to oppose him. After the service he said, "To-day is the best day for this place and for me ; now we have

* In the spring of 1890, the degree of Doctor of Divinity was conferred on Mr. Morton by his Alma Mater, the Presbyterian College, Halifax. It was the first honorary degree conferred by Senate, though this right had long been theirs.

a church-house, and I have confessed the Lord Jesus."

"On account of the greatness of the crowd and our haste to return to Caroni, I did not count how many were present. It was one o'clock when we reached the truck, on which, as it went, Dr. Morton ate something, because on account of the crowd and the work there was no opportunity before."

(2) *Eastward Towards the Atlantic*

Eight miles east of Tunapuna on the main road across the Island lies Arima, at that time the terminus of the railway. It is situated on a plain not far from the Northern Mountains, which here become mere hills. Like Mission Village, Arima had been an old Indian settlement, where during the Spanish occupation a community of the aborigines were settled in charge of a monk or priest. It was now a quiet little town of some four thousand inhabitants, largely Spanish and French. Mr. Morton notes that the meaning of "Arima" is, "according to some, 'the place of waters,' and Nap-arima, 'the place of no water.' Whether this be correct or not it is appropriate. You cannot leave Arima in any direction without crossing streams of clear water."

As the gateway of the cacao country, Arima promised to be of increasing importance, a convenient centre for the gathering of worshippers. The missionary's way was opened up at once in Nova Scotia and Trinidad.

Sept. 5, 1890. The United Presbyterian Congregation at Arouca has a number of families there ; so Rev. W. F. Dickson and I combined our means and erected a small but neat and airy church.* It was opened on the 29th of June and my services have been well attended ever since. The Women's

* It is to be remembered that Mr. Dickson's work was not among East Indians.

Foreign Missionary Society of Canada (E.I.) provided \$400 for this church, which timely help made all the rest easy. What a difference there is between timely help and untimely apathy By the erection of the church at Arima my work was extended four miles to the East.

[Later]. Yesterday I spent the day at Arima and was greatly encouraged to see our new church there almost filled with a most attentive audience. Seven persons were baptized and I was asked to visit one who was too ill to come to church. I found her, a young woman of eighteen years, far gone in consumption. She was born in Trinidad, and had never worshipped Hindu deities or idols. The facts of the Gospel story she had learned through our Mission, and I asked her some questions to test how far the knowledge of these facts had taken effect upon her heart. The following are some of her answers :

"I know that I am a sinner, but it was just for sinners that Jesus died." "When the Lord Jesus died for sinners, I am sure He did not leave me out, and I love Him for that." "I am not anxious or afraid, for I am sure Jesus will pity my weakness when He sees I am true-hearted toward Him." "He will be as the husband of my soul and I will be His bride, very unworthy, but true-hearted."

To her the form of the Lord had been revealed and she saw beauty in Him. Some fifteen persons who had gathered in heard her testimony, and joined in the baptismal service.

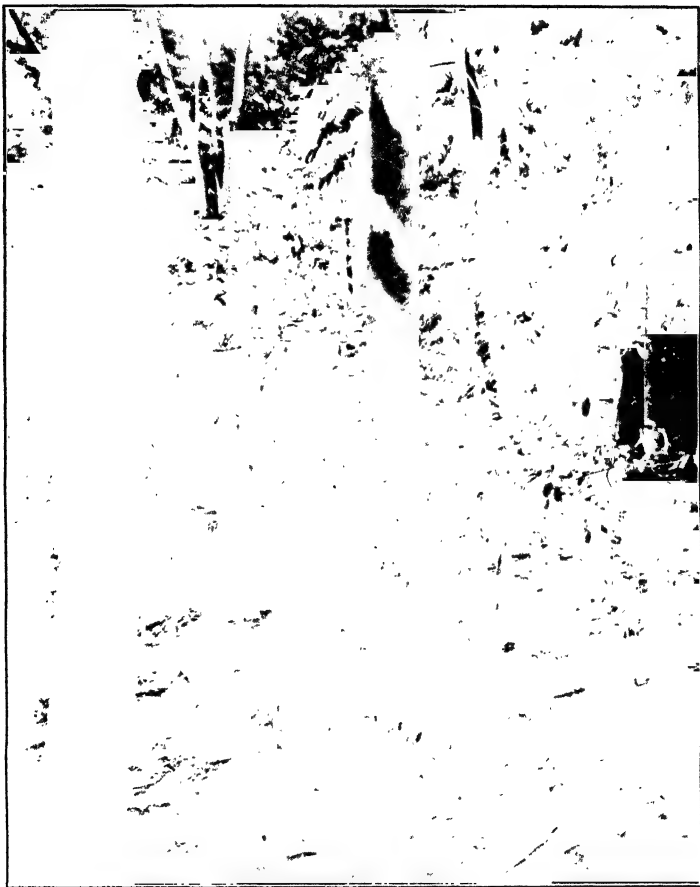
In the Cacao Country

Extension eastward from Arima covered a district which (like Las Lomas) was of an entirely different character from either sugar or rice lands ; it was forest gradually passing into cacao plantations.

Cocoa is the bean from which chocolate is manufactured. It grows on a tree about the size of an apple tree. Though indigenous to the country, it requires shade ; forest trees are therefore planted along with it ; thus a plantation at first sight appears but little more than a wood. Cacao is the name applied to the tree and, interchangeably, to the cultivation. The cacao tree cannot be grown on sunny plains ; it loves the shade of valleys and more than all the virgin soil of forest lands.

A fully matured cacao plantation is a restful spot. The sun is veiled and the sod cooled by the shade trees ; those most in use for this purpose are the beautiful Bois Immortelles, called the cacao-mother, not only for the shade they afford, but for the dampness they conserve. Should the cacao-mothers be in bloom one may look up and see far above him a blaze of vermilion against a background of blue sky. All the more striking is this magnificence of colour, because the Immortelles lose every leaf as the blossoms mature. In such friendly shade the young cacao pods are born and matured. Small and insignificant flowers which emerge through the bark are succeeded by green pods dotted along the trunk and main branches of the trees, developing as they mature a wonderful beauty of colouring, in bright crimson, or yellow, or a blending of both. The pod is of considerable size, oval, and corrugated. Within, in a soft white pulp, lie packed the brown beans. Their cultivation employs much less labour than that of sugar and is by comparison easy and pleasant, but labourers may become anæmic in consequence of working too much in the shade.

East Indians became labourers on cacao estates and when possessed of a little means, bought Crown lands and became proprietors. While the trees were maturing they could live by the ground provisions such as plantains and cassava, that required to be planted to shade the trees in their early stages. Into the recesses of the forest Dr. Morton penetrated to search out old friends and make new ones, and pushing on to within a few miles of the Atlantic, founded Sangre Grande school, now called Sangre Chiquito. It was reached by following the main road eastward from Arima to within about seven miles of the Atlantic Coast.



CACAO SHADED BY RUBBER TREES



CACAO TREE---SHOWING PODS ON TRUNK AND BRANCHES

1891. On Sept. 12th and 13th I visited Sangre Grande. This is a place twenty-four miles inland from Tunapuna and thirty-two from Port of Spain. Paul Bhukhan accompanied me. We travelled eight miles to Arima by rail and the rest of the way in a very light uncovered two-wheeler. On the first seven miles we forded five rivers. Up to that time the road was good and the scenery interesting. After that for some miles the soil is sandy, in places a dead straight level, reminding me of the sandy plains of Aylesford over which I drove twenty-seven years ago.

At Sangre Grande is a rest-house, in care of a policeman, and kept up by the Government. There is a fixed scale of charges. These rest-houses are a great convenience in places such as this. Leaving our horses, Bhukhan went forward a mile, and I rode on another animal two miles to explore a side valley. . . . At 5.30 I returned to Sangre Grande, where Bhukhan had advised the people of my coming and got a number together. I opened a school here three months ago, and the effect on the adults seems to be good, as they listened with much greater attention than on my last visit. At 8 p.m. I returned to the rest-house; but Bhukhan sat up with some of the people till past midnight and slept at the teacher's house. ■■■■■

In the morning we examined the school, at which twenty-six were present, reclassified it, settled some disputes between husbands and wives, laid down the Christian law about drinking rum and smoking Indian hemp, and then turned homewards. On the way we separated for two hours' work. . . . What gives importance to places like this is that the people are settling on Crown Lands, that the land is good, that many of the people knew the work of our Mission before they left the sugar estates to settle here, and they will exert a very important influence in the future.

Another visit to the Sangre Grande quarter is described in a letter to his sons, April 6th, 1892.

At 6 a.m. on the 31st I left for Sangre Grande. At Arouca picked up Paul Bhukhan, stopped only a few minutes at Arima, and at 9 a.m. was at Valencia, six miles beyond Arima, where we rested 1½ hours and fed. Till then the morning was cool, it was much less comfortable for the next eight miles to the rest-house. Left Princess [the horse] and walked one mile to the school, examined it, and then held service with the adults who filled the school-house. Baptized five children; walked away into the settlement visiting, and returned to the rest-house at dark, having walked six miles.

Friday, April 1st. Drove to the school at 8 a.m. ; taught till ten ; held a service in a house ; baptized a child. Took breakfast at an Indian's cottage—creole rice and milk provided by the Indian's wife, and salt beef and bread and coffee from my own lunch box. Walked away into the settlement, which is a splendid one—good land, industrious people who have gone in, in earnest, for cacao. At one house we had a magnificent view over the country. Returned to the Royal Road at 4 p.m.—another service ; on the way to the rest-house, rice, etc., in an Indian's house ; dessert at the rest-house—bread, jam and cold water.

Sat., April 2nd. Bhukhan remained to work over Sabbath. I left the rest-house at 6.30 a.m. Could not get hot water to make my [morning] coffee, so got it from an Indian woman when three miles on my way. Reached Valencia at 8.15 ; left Princess and walked three miles into the woods to see John Denai and his wife—more than two miles through high woods where the sun was quite shut out. Was not expected at Denai's—great commotion. Latchminia forgot to say salaam in the hurry to call Denai. Breakfast ordered. Latchminia proposed to kill a fatted fowl ; but though I had been a vegetarian since the morning before, I objected for private reasons ; reasons given, no fowl should mourn my coming ; blood must not be shed on account of the man of peace ; rice again and etc., with a flavour of sweet oil. Walk back to Valencia ; last slice of bread, rather old, with jam ; on to Arima at 4.30, where I stay at Mr. Miller's and feed on old lines—fowl and vegetable.

Sunday, 3rd. At 9.30 a.m. at Arima station, where your mother arrived with pan-cakes, bread, syrup and coffee, breakfast in the church ; lunch after service ; then on to service at Arouca at 2.30 p.m., at Tacarigua at 4.15, and home at 5.30.

Monday, April 4th. Off to San Fernando for College work at 7.27 a.m.

Tuesday, April 5th. At 6 p.m. back home, and on

Wednesday, April 6th, I am alive to write you—alive and well and not much tired. At Sangre Grande one man said, "*That* Sahib goes everywhere, all round the sugar estates, out into the woods, and now out to the back of our settlement, and his words are good." "Yes," said another, "but the fellow he brought with him [Paul Bhukhan] talks more strongly. He smashes our idols and gods to pieces. Just now we must all become Christian." Your mother proposes that she get a separate field, as I am not enough at home to be of any account.



GATHERING AND OPENING COCOA (OR CACAO) PODS

Courtesy of H. Strong, Port of Spain Trinidad



COCOA-HOUSE---DRYING AND PACKING BEANS

Courtesy of H. Ström, Port of Spain, Trinidad

In another letter Mr. Morton tells the above-mentioned Denai's story and describes his new home :

April 11, 1892. On my way home I left my horse and walked three miles to see a Christian man and his wife who left Tunapuna three years ago. The man was robbed of all he had -- about three hundred dollars--by his god-father, a Brahman, just before we came to Tunapuna. For a time he lost all faith in God [gods ?] and man. In this state I met him, and after learning to read the Bible he became a Christian. He owns seventeen acres of land and is planting cacao. The road to his place was for the greater part of the way good for carts and through high trees, so it was pleasantly shaded. Not a house nor road is to be seen from his house, only high woods, and along a river bank magnificent clumps of bamboo. Two of his domestic cats were eaten by wild cats that live in the woods, tiger cats they are sometimes called.

Here Denai's wife, Latchminia, and her three dogs, care for each other when her husband goes to market, or comes to Tunapuna, as he periodically does, bringing his church contribution.... I saw all the cultivation and heard all the plans for next year, just as I often did in Lunenburg county, nearly thirty years ago.

The Arima railway extension was opened in August, 1897, with the terminus at what is now known as the town of Sangre Grande. Mr. Morton had been eagerly expecting and planning for it.

August 7th. The railway from Arima eastward is to be proceeded with at once ; that will reduce the time and toil necessary in going to Sangre Grande. It will open up the large district of Cumuto, fast filling up with East Indians ; we must then place a catechist in the Sangre Grande district--sooner, if we can get the man and the means.

Before the year had closed, and recognizing that Guaico, the station next before the last would ultimately prove of chief importance, being high and healthy, also the probable meeting place of roads, Mr. Morton bought land there. This was the beginning of what was to be the second centre in im-

portance after Tunapuna. The wished-for catechist for the Sangre Grande district was secured and placed at Guaico, where he conducted a school in a temporary building part of the day. Almost at the same time we find Mr. Morton exploring Cumuto and neighbourhood to accomplish which he had been waiting for the extension of the railway.

Feb. 25, 1898. We are now enjoying our dry season, when new districts can be explored and forward movements entered upon. On the 22nd ult. I ran up our lately-opened railway extension about eight miles and struck out toward the centre of the Island. The road is now macadamized for one mile ; it then becomes a bridle road and ultimately scarcely fit to ride over. The East Indian settlement [of Cumuto] begins a mile and a half from the station. . . . From house to house I walked till I reached a large estate, where I remained for the night. The next day I walked back, visiting by the way. I might have ridden, but it would not have suited the work. To walk into the houses with your bag, ask for a drink, perhaps eat the lunch you have brought, is the best way to make friends and find willing listeners to your message. There is no haste, and when you set out a man or lad usually carries your bag, and sees you forward to the next house. All want a school ; on that point there is hearty unanimity. Land and some contributions in wood were offered. These settlers know so well who we are, and what our message means to Hinduism, that a hearty invitation to open a school and begin religious services among them shows that Hinduism has lost its hold on them, and that they are not afraid of Christian teaching, as many of the new immigrants are. I walked about seven miles each day.

(3) *Extension Northward into the Valleys*

The Northern Range of mountains stretches from the eastern to the western shores. They are heavily wooded and intersected by beautiful valleys the largest and finest being Santa Cruz, running up from San Juan. From this valley a circular road communicates with Port of Spain.

At San Juan a school was carried on in a small, rented room. Pioneering work was being done in

the valley. The first step toward a station was when Mr. Charles Fourier Stollmeyer gave to the Mission half an acre of land, which afforded us a footing where formerly we were entirely dependent upon courtesy for a place to meet our people or bury our dead.

Between Santa Cruz and Tunapuna, more contracted and hilly than Santa Cruz, but boasting of the finest scenery in the Island, is another valley, with St. Joseph at its mouth. About five miles up this valley the Acono or Maracas station was opened. The reader will recall the description of a matured cacao estate. Both in Santa Cruz and in the Maracas district were to be seen some of the oldest and fairest in the Island, with coffee also and fruit cultivations. The St. Joseph river accompanies the traveller to Maracas, now on his right hand, again on his left, or falling to be crossed, which at the time of flooding in the days of no bridges was a very serious matter.

In heavy weather these fords are impassable. In these cacao districts the people are scattered, are less accessible geographically than on the sugar estates; but they have been longer in the country, are more settled down as colonists, and are mentally more accessible. My school-house at Acono Corner is a poor one—bamboo and clay walls. From lack of funds it was impossible to provide for a new one in our estimate for 1897. I bought this old one with [its] piece of land two years ago.

Early in 1897 the well-known firm of Cadbury Bros., Bournville, near Birmingham, England, purchased the estates of La Mercède and Maracas Valley in the Maracas quarter where Dr. Morton had already established the Acono school with its evangelizing activities. From that date the Messrs. Cadbury became the personal friends of Dr. Morton and liberal benefactors of his work. (Thus when the crisis in sugar was telling heavily on the generous and long continued contributions of sugar

planters, all unsolicited, liberal and timely help began to come in.) Through their intervention the bamboo school-house disappeared and a substantial and well-equipped building took its place, enabling the school to qualify for Government assistance.

The Messrs. Cadbury have maintained an unflagging interest in their employees in Trinidad, and have continued yearly contributions to the Mission funds of the Tunapuna district, the Mission Council giving assurance "of careful attention to the religious and educational interests of the labourers on their cacao estates at Maracas."

The Messrs. Cadbury were also kind enough to consider themselves indebted to Dr. Morton for advice, and for small business services, and to forward a yearly honorarium, in reference to which Dr. Morton writes : "I devote to mission work all sums that come to me in recognition of services ; this rule I shall always observe." *

S.E.M.—March 21, 1899. On the morning of Sabbath, the 11th, our well-worn buggy and our Prince Edward Island horse, the faithful Princess, stood ready at the door at 8 a.m. Under the back seat was a good-sized bag of grass, for which Princess would be grateful at lunch time. In the front seat, beside Dr. Morton and myself, were piled books, wraps, umbrellas, luncheon basket, picture roll, Blue Ribbon roll, etc. After two miles of good level road, we turned northward, passing through St. Joseph toward the hills. Princess takes the descent of the first hill, which is rather rough and steep, very cautiously, and then plunges into a clear stream at its foot. The water splashes up over her back to fall glittering in the sunlight. The stream is a very harmless looking one now ; it has large stones, roughly arranged, to afford a possibility of crossing on foot, but it becomes at times a roaring torrent carrying everything before it. Also, it has very crooked ways ; do not think you have left it behind when you are safely over this crossing ;

*We find in a letter of this date to Rev. Dr. Falconer, Chairman of the Foreign Mission Committee : " You will notice in my account that I have paid in £10, received as assessor, for a written opinion as to the value of a parcel of land near Tunapuna which the Government was expropriating under a special Ordinance for railway purposes."

after another mile or so there it is again and again and again. Before we reached home that evening we had crossed it twenty times.

By ten o'clock we had reached our destination, La Mercède Estate. Here the Messrs. Cadbury have built a pretty house on the ascent of a [spur of the Northern Range]. It has a broad open verandah paved with tile and is usually unoccupied. Here we were to meet for worship with the Indian families who live and work on the estate. We went to the home of the people first. At 11 o'clock they gathered on the verandah. In the meantime we had lightened the luncheon basket. The hill was steep for Princess, so she had her's at its foot.

From the house the view may be called a magnificent one, but lonely—hills, hills, and nothing but hills all around, above and beneath you.

Before the service we talked to the people about drinking. There were five of our own Blue Ribbon people present. All the rest admitted that they drank rum or wine sometimes. Two little boys about eight years old said, "My father gives me rum sometimes." We thought it would be unwise to pledge any; we warned them solemnly and asked them to prepare themselves to promise at some future time.

Dr. Morton then preached on "The supper prepared and the excuses offered." Then I instructed from a picture to allow him a little rest.

When service was over we went to our Maracas school-house, two miles on our homeward way. There two respectable young men signed the pledge and promised to work for temperance. Then we had a nice service and I taught from the roll as before. We would gladly have remained longer with them, but Dr. Morton had engaged to dispense the Communion at the house of Mr. Bain, Manager for the Messrs. Cadbury on Ortinola Estate. Sickness was there and death had lately visited their family.

It was quite dark when we reached Tunapuna, feeling that we had been favoured and encouraged in the work, and longing for a blessing on what we had tried to do.

Besides Santa Cruz and Maracas there were other valleys such as Caura and Lopinot, where the missionary might occasionally be found, but the Indian settlers there were so scattered that beyond an occasional visit nothing could be done for them.

St. John

This is a scattered village on the rise of the Northern hills, to the west of Tunapuna and separated from it by the Tunapuna river which, though very insignificant in the dry season, forms when in flood a very effective barrier.

A school was opened at St. John in 1892, "with about a dozen pupils in an open gallery," says Mr. John E. Nihall, the first teacher there, "equipped with only an alphabet card, an empty flour barrel, and a blackboard. The above three handy articles of furniture served a threefold purpose, viz., easel and blackboard, teacher's desk, and an exalted teacher's stool." The experiment succeeded, a building was erected, and the school permanently assisted. This case illustrates the humble start that was frequently made where the Mission has now successful assisted schools.

(4) Extension Westward about Port of Spain

The Indian population of Port of Spain was not large ; it included some few in positions requiring intelligence, but the bulk of those within the bounds of the city were found in connection with their special hotels and in the suburb of Woodbrook.

Aug. 7, 1895. Greyfriars' Ladies' Missionary Society and Sabbath School have been contributing \$10 per month for work in Port of Spain as a test of what can be done there. One feature of that work is the holding of services in Indian hotels. Some of these are chiefly used by people from the country when they come on business to the town. In others local porters and jobbers are most prominent. In almost all there is gambling, and opium and ganja smoking. They sleep on the floor with or without a blanket to soften it. During a service in one I saw a lad asleep on his feet as he stood leaning on a door post, from the effects of ganja. The price for a sleeping place is from a penny to three pence per night. Food is always ready

and is paid for according to quality and quantity. I tried to get some of the young men to get off to the country, out of the pestilential air of such a life ; few went. This is pure missionary work for individuals, and a first step is to get them away to pure air and honest work.

Work in such places was not only in the last degree discouraging, but was even deemed demoralizing for native workers ; for these reasons it was discontinued. On one occasion, when a young missionary was the worker, a light-coloured woman, probably Portuguese, lifted her head from the floor where she was lying among the rest, and said to him, "Are you not ashamed to come in here ?" He was.

The East Indian suburb of Port of Spain is called Woodbrook. Here a school was opened in 1897. Two years later a building was erected and Government aid secured. For a few years a catechist worked in connection with the school. We did all we could to help, by spending a few days at a time in a little rest-house. The work, however, was never encouraging and in the end the catechist was withdrawn, but the shepherding of the people was continued by a capable teacher-catechist, Nelson Imani Baksh.

As a result of the extension we have been sketching, Mr. Morton writes:

Dec., 1899. I have now sixteen schools under my management, fourteen of them assisted by Government, with 1,944 pupils enrolled for the year. The management of these schools calls for much travel, activity, and anxious thought. There is scarcely a week in the year in which the mind is not exercised over some one or more of them. The Government Inspector keeps his eye on the secular instruction, and tests results in his annual examination, but the religious training, general management, and tone of the schools depend greatly on our watchfulness. It is difficult to keep all the teachers up to their opportunities—mind in some and method in others being at fault.

III.—WORK AMONG WOMEN

(a) *Shepherding the Women*

We had now worked from house to house in the instruction of women for many years. In the meantime school-houses had been built where we might meet with them in comfort outside of school hours. We, therefore, organized a circle of meetings, which proved encouraging from the first.* Of these Mr. Morton writes :

Work among women has been prosecuted with much vigour by Mrs. Morton and Fanny Subaran, our Bible-woman. Woman's meetings were held weekly at Tunapuna and St. Joseph, fortnightly at Tacarigua and Arouca ; and more or less frequently at Caroni, El Socorro [near San Juan], Cunupia, and Mausica. The results have been most encouraging, both among the women themselves and through them on the children and schools.

I have before me statistics for 1891 showing eighty-six meetings for that year attended by 1,637 persons. We taught the commandments, prayers and native hymns, with a Scripture lesson aided by a picture roll. We tried the teaching of sewing, but found nothing could be accomplished in the short time these poor women were able to spare us.

S.E.M.—1891. Fanny's work in these meetings can scarcely be separated from my own. I have taken the nearer places almost entirely, while the more distant, and where more walking was required, have devolved largely upon her. Not infrequently we go together, Fanny calling in the women, then visiting the indifferent while I teach. She either travels by carriage with me, or in a snug donkey-cart of her own. The attendance at our meetings varies from six or seven to forty. As to results we have reason to be encouraged ; the attendance of women at Sabbath services has greatly increased.... On Sabbath day we accompany the missionary or catechist, call in

*These meetings were kept up till the movement to the forests described in next chapter, and the distances to which those who remained had to go to their work, with the lateness of their return, caused us to rely more exclusively on house-to-house visiting.

the women, lead the singing, and help in teaching as best we can. . . . We have reason to hope that scores of our poor women are beginning to see dimly the Invisible to whose feet we are trying to lead them.

S.E.M.—June 11, 1891. Tuesday we went to Caroni. I had two meetings in the hospital. The first was in the women's ward and then the men called me to come to them, which I did ; afterwards I had nineteen women in the school-house. Wednesday I went to Chaguanas ; Nelson had written that Alice, one of my married girls, was sick and wanted to see me. I found her better, examined the school from one till three, and then had a woman's meeting in the school-house, but only seven were present ; the rest were still in the cane fields. Yesterday was my St. Joseph day and to-day is Tunapuna, and that is the way my time goes.

In a letter of March 18, 1890, a meeting in the Tacarigua school-house is described :

S.E.M.—The women now began to assemble ; it was their day for meeting ; the sewing mistress went round to assist them in. For every woman there was a baby, and as an East Indian woman rarely attempts to control a young child, there was noise enough to make it difficult to keep the attention of those who were willing to listen. At last the mothers began to weary of the noise, though the babies did not, and five of them went out. We were sorry to lose them, but it made it possible to teach the rest. One of the pictures we explained was the sower ; we said, "Look at those birds coming to pick the seeds, that is like Satan. I am sure he came in here this afternoon and sat down beside each of you, to try and keep you from listening to God's word, which I am teaching you." Several assented and one enlarged upon the idea and enforced it. It seemed to wake them up. After that a few were persuaded to say after me the native Christian hymn I tried to teach them. It is difficult to get them to speak at first. . . . Just as we rose from prayer before dismissal an angry face was thrust in at the door and an excited voice screamed, "Suncheriah ! Suncheriah ! why are you sitting down here instead of doing your work ? " I said, "Mama, don't be vexed ; your daughter has been listening to God's word." "That is all very well," she said, "but three people are sick in the house and there is no one to bring water for them." These people we have to deal with have their own trials ; there are women and girls who work in the cane-field every day in the week in the dry season, rising at

two or three o'clock in the morning to cook the food they take with them and returning between four and five o'clock to cook the evening meal and, perhaps, look for the fuel first. We can scarcely expect them to be very enthusiastic in the pursuit of knowledge under such circumstances.

The reader will gather some of the difficulties we had to deal with from a few illustrations.

S.E.M.—The loose notions and prevailing practices in respect of marriage here are quite shocking to a new-comer. I said to an East Indian woman whom I knew to be the widow of a Brahman, "You have no relations in Trinidad, I believe." "No, Madame," she replied, "only myself and two children ; when the last [Immigrant] ship came in I took a *papa*. I will keep him as long as he treats me well. If he does not treat me well I shall send him off at once ; that's the right way, is it not ?" This will be to some a new view of woman's rights.

S.E.M.—... A group of women newly returned from field work salute me thus : "Your disciple is going to church now." There is a spice of malice in this, for the woman indicated [as a disciple was not baptized with us and] has left her married husband for another. I answered, "That will do her no good unless she change her living." "What can she do ?" says one, "This husband takes better care of her than the other one did."

[S.E.M. to a son.]—Jan. 25th, 1893. Yesterday there were three persons here to bring a charge against the father-in-law of a girl whom your father married ; his son does not want the girl. Quite possibly the parents would be glad to get the chance of selling her again, but the father-in-law took the position that the girl was his and sold her, they said, nine times over, for money or goods, every time refusing to deliver her on demand ; that is a new thing even to us ; I sent them to the Warden ; one of the men declared himself a witness ; he said his son was one of the parties to whom she had been bargained.

S.E.M.—A few weeks ago a poor little girl was deliberately stabbed through the heart by her would-be husband ; he said he had paid \$200 to get her, and since she would not live with him no one else should have her. [These are extreme cases, but it will be understood that there was great need for improvement in the conditions of home life among the people.] A woman who had left her husband because he had taken another wife, said to me in the calmest possible way, "You know, it would not be pleasant for two of us in one house."

“And where are you now?” Unhesitatingly she mentioned the name of her newly-adopted husband. “And where is your boy?” (Quite cheerfully) “With his father.” But enough; or you will be thinking Trinidad the hell the East Indians sometimes call it.

It should be added that in some Indian nationalities women are treated with much greater consideration than by others, and that in more than one Sanskrit drama, read and sung every day by the priests among the people, and revered by all Hindoos, beautiful and touching love stories are related with pictures of unspotted purity and supreme devotion in married life.

(b) *A Home for Girls*

So much on the subject of work for women from the heathen side. We turn now to look at certain problems in connection with Christian girls.

[Written on our return from furlough, Dec., 1889.]

S.E.M.—There is only one thing to make us sad and it is strange that it should have happened just when we were bestirring ourselves to do more for girls. Three Christian girls have been given to heathen men, and one threw herself away. Some months after we came to Tunapuna, a Hindoo lad came to the door bringing his little sister and asking us to take charge of her. They were orphans and he was obliged to leave the little one alone all day while he worked in the cane-field. He said if we could not take her he would put her into the Church of England Orphan Home, which is near Miss Blackadder's school—supported by Government. We could not take her—it was just before our visit home seven years ago—so he put her into the institution above referred to, and there she was baptized by the name of Eugenia. About two years ago the brother, having built a neat thatched cottage and taken to himself a wife, wished to have his sister with him; so he took her out of the Orphan Home and sent her, though very irregularly, to the Tunapuna School. She attended Sabbath school and church, was in my class, and I became quite fond of her.

She sometimes worked in the cane-field and was eager in paying two cents weekly to the church ; her brother, still a heathen, talked about marrying her, but Mr. Morton threatened him with the law, she being under twelve years of age. We were scarcely out of Tunapuna last May when he married her to a heathen man by the heathen ceremony, and she now lives with him seven miles away from us ; she was in church last Sabbath.

The finest girl in our Red Hill School was M——. She is now thirteen years old and was baptized at her own request about a year ago. Latterly, to keep her in school, we paid her a trifle to teach sewing. I often told her mother, who is a Mohammedan, not to marry M——, that we would see that she was provided with a good husband. I trembled for her while in Canada, but to our great joy, we found her unmarried on our return. Her mother came to see us, and said that everybody was talking about her keeping such a big girl unmarried ; “but,” she added, “I tell them my daughter is not eating and drinking your food.” I gave her a Scripture lesson, prayed with her, and she went away promising to send M—— to me to be carefully taught and prepared for marriage... but she gave her, four days after, to one of her own faith. This is a great sorrow to us ; we had taken so much trouble with the girl and she was quite a favourite. I had tried to get her to stay with me some time before, but after making out two days she got home-sick and told me, with tears in her eyes, that Kadam, her little brother, would be crying for her.

The third case is a very sad one. A Christian father, who had got into drinking habits and bad company, gave his little daughter, under eleven, to a heathen man of nearly fifty years and of filthy and degraded habits. When remonstrated with by Mr. Morton, he said, “Sahib, if you are not pleased I will take her away again.”

A fourth case is the most painful of all ; particulars cannot be given here. We feel that we must do something more for the protection and elevation of the girls in our own district.

In less than a month after writing the above we had opened our Home for the protection and training of Indian girls.

“At the beginning of 1890 our Mission Council wisely decided that each missionary should put forth some extra efforts to reach and elevate the women and girls in his own field,” and asked for a

small appropriation to be used in this way. In relation to this matter a member of the Foreign Mission Committee writes thus to Mr. Morton :

Pictou, 25th February, 1890. . . . "Now in regard to the higher education of women a good many of us feel that it is somewhat premature to launch such a scheme. A good many years have passed since the matter of the higher education of native agents was first proposed, and only now is it within measurable distance, and we think it a little premature, to say the least, to start this new enterprise. . . . Only now has the Home Church got its higher educational institution for women. True, the plan suggested does not in the meantime involve very large expenditure, but we are asked to take the first step in sanctioning a new departure and we do not see whither it is to lead us ; for here are appropriations asked by the Council for every field, and that, too, in face of the fact that every field but one has an increase of estimates for the current year, in addition to the salary of the fifth Missionary, whom we hope to secure before the year closes. It is these things, among others, that lead us to hesitate. Our position is this : we decline in the meantime to sanction the estimates on this matter for all the other fields but Tunapuna. That we felt we had no right to touch, as the money was given to Mrs. Morton for the special work indicated."

A missionary, on furlough at the time writes : "Sep. 5th, 1891. I was addressing a meeting of the Woman's Foreign Mission Society in Dartmouth a few days ago and laid special stress on work among women and girls on the lines covered in Tunapuna. I said I was not in a position to advocate a central Institute for the whole field until it should come through the proper channels of the Mission Council and the Foreign Mission Committee, but was personally in favour of it, and longed to see more stress

laid on this very important branch of our work. I expect to be at the general meeting in Pictou, on the 24th inst. and shall likely say something about it there. I find there is some little prejudice against it in some quarters. I think the true thing to do is to work on, on the present lines, enlarging if possible." We thought so, too, and worked on, but the enlargement came only after fourteen years, when the "Iere Home" was opened at Princetown.

Our work approved itself to Rev. E. A. McCurdy, then pastor of Greyfriars' Church, Port of Spain, formerly of New Glasgow, Nova Scotia.

S.E.M.—Oct. 22, 1891. Mr. McCurdy spent last Friday with us. He saw the catechist's class, the Girls' Bible Class, my women's meeting, and our prayer meeting. He seemed really pleased and surprised with all as a result of ten years' labour. He said, with all respect for our judgment, that he had not previously been able to see the need of work for girls, but since seeing the work he had quite changed his mind and thinks it a most excellent thing.

From that date Rev. E. A. McCurdy and Mrs. McCurdy continued their interest and gave frequent contributions to the Home.

Dr. Morton makes a mild apology for the work in these words :

Dec., 1891. It has told most distinctly for good on the persons chiefly concerned, and it has commended itself to on-lookers, both heathen and Christian, as a practically wise effort. It may not be needed in all the districts, or always in this one ; the means for carrying it on may not always be available, but in present circumstances it seems clearly one of the things providentially provided to meet a need.

It was while on furlough in Canada in 1889 that we began to see our way to the establishment of a Girl's Home. Our long-tried friend and supporters, the Woman's Foreign Missionary Society, Eastern Division, having on hand a sum of money for which

they were seeking a worthy object in the line of their efforts, through their then President, the loved and and revered Mrs. Burns, offered it to me for my work. A Girls' Training Home was agreed upon.

The Ladies' College, Halifax, under Miss Leach, and the Ladies' Benevolent and Missionary Society, of St. Andrew's Church, Truro, N.S., helped us for the first few years; we had also gifts from many individuals both in Canada and in Trinidad. We opened in January, 1890.


A small cottage was rented for the first months; later, through the removal of the Tunapuna school to a newly built house, the basement of our own dwelling became available for the girls. The management was thus rendered easier for me, as I had charge from 8 a.m. till 3 p.m., after which the teacher of the infant department of the school, a respectable coloured woman, took my place, and also stayed with them at night. We soon had six girls from fourteen to sixteen years of age. After six months our daughter returned to us from Scotland and so relieved me in the teaching that I was able to give more time to outside work.

The class we had most in view when we opened the Home was our Christian girls from about twelve years old and upward, who, having been more or less instructed, would naturally be qualified above all others to be wives for our helpers, but who through the ignorance or indifference of parents and guardians (not always Christian) were in danger of being given to non-Christian or otherwise unsuitable men. To keep such girls in our own community and further instruct and train them for taking their rightful place among us as help-meets for our trained young men was the prime object of the Home. We found parents ready to meet us in this matter, "For," they said, "teachers do not drink or smoke; they know how to behave themselves and if they don't

Sahib will soon make them." Our helpers appreciated our efforts and in the end carried off sixteen out of our eighty-three trained girls, who with only three exceptions married deserving young men, though not all within our own field.

In addition to the class above named, our very best, we were always glad to receive any girl approaching the marriageable age who had no other opportunity of instruction ; in this way some were admitted who knew nothing at all and were not even Christians when they came to us. Great toil and patience had to be expended upon such before they could read the Bible intelligently, but some, in two years, learned to read it in both languages and to translate fairly well. We worked on a time-table ; probably the only surviving one is that contained in a letter to certain helpers of the Home, dated May 16, 1899 :

S.E.M.—

 5.45-6.05 a.m.—Hindi Hymns.

6.05-6.30 a.m.—Hindi catechism.

6.30 a.m.—Worship with the family.

7 a.m.—A light meal of chocolate with bread.

7.30-8 a.m.—Gardening and house work.

8-9 a.m.—Bible class in the church every day except Saturday.

9-9.40 a.m.—Hindi writing.

9.40-10.30 a.m.—Arithmetic.

10.30-11 a.m.—English reading.

11-12 a.m.—Breakfast and recess.

12-12.15 p.m.—Singing in the school.

12.15-3 p.m.—Sewing.

3-4 p.m.—Hindi reading.

4 till dusk—Dinner and play.

Dusk till 8.30 p.m.—Writing Scripture "Questions and Answers," in English.

8.30 p.m.—Prayers with the family. Retire.

The girls were also drilled to take part in Blue Ribbon and school entertainments, by singing and reciting.

Our teaching was carefully adapted to the need of each pupil. In reading, the goal was the Bible in Hindi and in English, with ability to translate into either language at sight ; this quite a large number learned to do well ; others learned only Hindi or only English as suited their case. All were taught writing and simple arithmetic, with grammar, geography, composition, and history as they were able to take it. Great pains was taken with the singing of hymns ; many had lessons on a small organ ; a few learned to play hymns, but for several reasons this branch had to be given up. Just here a few words from my report of the second year's work are appropriate :

S.E.M.—The girls deserve a great deal of credit for the patience and faithfulness with which they teach each other. Without their help we should not be able to overtake the many things that have been attempted in the short time that we can expect to have a pupil with us.

Washing, ironing, starching, scrubbing, gardening, sewing, and all the housewifely arts were included in our course. In the practical training Miss Morton took great delight, having lately herself gone through, in Edinburgh, an efficient course in the principal branches. In the daily sewing class the girls learned to cut and sew garments of many descriptions, including English dresses and jackets. Each girl did her own laundry work, and took her share in cooking their meals in the native style ; Miss Morton also initiated them into the mysteries of English dishes. Under her guidance imposing cakes were made for our brides, with piles of gingerbread and of coconut candies. In fact, our home seemed to be converted into a school for Domestic Science where the pupils were, as we were wont to say of them, "at once our delight and our torment."

Each girl had a hoe and helped to cultivate peas, pumpkins, cassava, and several kinds of beans for their own use. To scrub the church floors, wash the windows, and trim the lamps under our direction were pleasant tasks, and done by no other hands.

A great deal of attention was paid to religious instruction. A daily Bible class was held by myself in the church. In this and in the sewing we were joined by the Bible woman and some outside girls. During the first year we glanced at the historical books and then took up Proverbs and the Epistle of James as being eminently practical. In my report for 1891 I write :

S.E.M.—In connection with our Bible class I have read and explained each day to the girls, in Hindi, a lesson from the Zenana Reader, used by lady missionaries in India, each chapter containing a separate lesson on some subject suitable for wives and house-keepers. . . . Without my Bible class I should never have obtained the influence necessary to the right management of these young creatures. Nothing but the power of the Word could ever have subdued the evil passions that made the experience of the first few months the most soul-trying we have ever gone through. Envy, jealousy, pride and wilfulness kept up a constant state of warfare among the pupils, which my constant presence might have prevented, but only the Spirit of God could apply the cure. Christian principle has, we believe, triumphed in the hearts of the elder girls, and peace, kindness, and gentleness now prevail. . . . Many masculine eyes are turned anxiously in the direction of our Home. Some have applied and been refused who boldly stated that they wanted “a wife to cook their rice.” We wish to keep all our present pupils a little longer, for their own sakes. We shall then intimate to the expectants that they may advance their suit and the result will be to make room in the Home for new ones.

Our Courtships and Weddings

Our time-table work was occasionally broken in upon by our courtships and marriages. Most of our young ladies were of gentle manners and to all appearance preferred our own little Home to any

that could be offered them. A few left the selection of their husband entirely to us, but more than one Prince Charming who came expecting his choice and an easy conquest went away crestfallen, at least for the time. Even where character and position were considered satisfactory a little persuasion from myself was nearly always necessary. One of our most lovable girls set a doubtful example in the way of discouraging eligible suitors that was for a time followed by all the others. The first choice fell so often upon her that we called her "the belle." She at length accepted a young teacher of excellent Christian character and the author of a poem entitled "Love is a Volcano." These two are still leading a useful and happy life. I recall only one marriage arranged in the Home that proved a really unhappy one. Of this case I write thus :

S.E.M.—We have a new girl ; she came from India indentured, having been coaxed away from a mission school in Calcutta, reads Hindi and Pharsi fairly well, but knows no English. As she was quite incapable of working a task the Immigration Office sent her to us ; she looks about seventeen and has only been a few weeks in the country.

[Later.]—Our Rachael is married and lives at Arouca, where she teaches the sewing in the school. She had one royal row with her Samuel, took a broom-stick to him (literally) in her rage, and then they both settled down lovingly enough : that broom-stick, however, was a grave source of dissatisfaction around ; it was feared that other wives might hear of it and do the same.

Sad to say Rachel left her husband permanently ; he was proved to have been unkind to her. We last heard of her in Venezuela.

Our weddings were always very happy times, though tears were profusely shed at parting with a bride. We had several double weddings and at our final closing three were celebrated at once. Some of the favoured suitors cheerfully handed over

twenty-five or thirty dollars to provide small comforts for the bride and the new home. This led evil-minded persons to say that I sold the girls for five pounds apiece.

The wedding breakfasts were spread in the school house. Arches of coconut leaves ornamented and partly screened the doors and windows ; gorgeous foliage of crotons adorned the posts and walls, and bouquets hung even from the ceiling, all done by the willing hands of schoolboys, who had their share of the pleasant excitement as well as of the cakes.

Some brides were draped in the graceful native costume, others wore English dress, according to their previous habit or the wishes of the bridegroom. We kept one, and later two, bridal veils on hand, held in all the greater reverence because more than one whom we loved had worn them. Many little gifts were prepared by the girls for each other. Our own, intended to be emblematic of industry, included a hoe and a broom.

We usually had among our guests a few of our white friends or neighbours, who rejoiced to see young couples setting out on married life under such promising conditions. When the moment for parting came it was Sahib's horse and buggy that conveyed the happy party, at least as far as the railway station. Sweet little brides ! Many are still with us, living useful and pleasant lives. Others have gone Beyond—called, as we trust, to the Marriage Supper of the Lamb.

Here I should like to say that if asked in what respect the trained girls, in after life, differed most of all from others of their class who had not enjoyed their advantages, I should answer without hesitation, "In the way they trained and are training their children." In this respect the discipline of the Home set in motion forces that must continue to be of the greatest value.

We were early encouraged by good results. After only two years of work Dr. Morton writes :

"There has been time now to see the effect on the girls themselves and on the people generally. The result has been satisfactory beyond my expectation. The number at first influenced may seem to be small, but the influence is telling on the homes of the people—on the daughters, wives and mothers—and improved home life will give character to that of the Church. Three of our trained girls who are married give what time they can spare to work among their country women, and some still in the Home have helped. Indeed, it is one distinct object of the training given to prepare the girls for Christian work.

S.E.M.—Yesterday I could not go to St. Joseph for the women's meeting and Fanny was away too. I sent two of my girls. A married girl went with them to call the women ; they got in fifteen. Jeanetta played the little organ and they sang native hymns ; Victoria gave a Scripture lesson and the other girl prayed ; so they are getting on. I want every one of them to be Christian workers, and such they promise to be.

S.E.M.—Dec., 1892. At St. Joseph they sing with the women after service is over. At Tacarigua they assist in Miss Blackadder's Sabbath School. These two stations being only two miles distant east and west of Tunapuna, some of the girls go to each every Sabbath afternoon. They also accompany Fanny, our faithful Bible woman, on her rounds. Not much older in appearance than some of themselves, Fanny is ever their kind friend and adviser ; nothing delights them more than to accompany her on her afternoon work to visit or hold a meeting.

S.E.M.—Great is the toil and responsibility involved in the care and training of these young women. When we began the work we did not expect to have it fall entirely on ourselves for so long a period, but Providence has not shown us a better way as yet. We have been helped and blessed in it far beyond our expectations, and while strength is continued we shall endeavour to carry it on. We can safely say that with all the toil and care no part of our work has ever been more delightful or more immediately productive of good results.

J.M.—As a sample of the results of our Home, one of the girls, now married and living nine miles from here, is doing good work. She has got a number of children to attend the Government school, for secular subjects, while she teaches them and

their mothers and grown-up sisters hymns and Bible truths. Another is doing a similar work in another district, so far as domestic duties permit.

The long-felt want of Indian sewing mistresses for our schools began to be supplied by our graduates ; this work was paid for by Government.

The first break in the continuity of our work occurred in the fifth year.

[To the Ladies of St. James' Church, Charlottetown, Prince Edward Island, who for many years contributed the salary of Fanny Subaran.]

Mrs. Morton asks me to say that she regrets that a growing inability to write has prevented her during the year from writing to you so much as she wished. She is able to attend to the Girls' Home, which she hopes to continue for a few months longer, and she entertains the hope (notwithstanding that the reasons for hope are not strong) that change and rest will so far restore her health as to enable her to return and continue for a longer time the work in Trinidad.

Our daughter had gone to Scotland in August of the preceding year, by medical advice, to recover from a severe attack of pneumonia. Our furlough was due ; our three sons would meet us there ; so it was that, not without regrets, Dr. Morton and myself sailed for the mother country by the Royal Mail S.S. "Para," in the month of May, 1894.

Dec., 1894. For four months before leaving Mrs. Morton carried on the work of the "Girls' Home" amid much weakness, and saw all her girls either married or sheltered in homes, and I am glad to report that they are all conducting themselves with propriety and proving both industrious and useful.

The work in the Home and in connection with our Blue Ribbon Meetings involved much toil on the part of Mrs. and Miss Morton, but the labour has been fruitful of good in the homes and hearts of the people. That the clouds may roll by, the workers return, and the work be resumed as in the past is my most earnest prayer.

We returned Dec., 1895, and the next month I re-opened the Home. Our daughter, as Mrs. Thompson, took with her to the Couva Manse one of the girls she had helped to train and with this assistance established the second Girls' Home on the same lines as in Tunapuna. With great courage and patience Mrs. Thompson continued the work along with the care of little sons and daughters of her own, and until she could transfer her girls to the Iere Home, opened under Miss Archibald in November, 1905. Mrs. Thompson's knowledge of Hindi rendered her well qualified for the work.

A few extracts are to hand from letters to my sons relating to the session of 1896—a short one—which may help the reader to picture the work :

S.E.M.—Jan. 4th. Girls are in the air again ; I am setting out to see Princetown folk before settling down with them. I have some money on hand, perhaps enough for six months, and more will come in, I know.

Being now without my daughter's help I secured a respectable Creole woman to teach the sewing in the Tunapuna school and to aid me in the Home.

S.E.M.—May 8. The girls are very good and learn easily. I am as free as it would be possible to be with such an undertaking. I take long drives and am doing a lot of school work and work among the women.

S.E.M.—Dec. 8, 1896. We have many anxieties and dis-appointments in connection with the work just now ; the girls are all good, however. The Home breaks up on the 19th, for a time anyway ; the girls are pretty well finished ; seven of them have twice read through "Little Folks' History of England," and once gone through it in class with me by question and answer ; they read and write pretty well in both languages, can play a few bhajans on the organ, and have a very good knowledge of Scripture. Our own four will teach in our schools. Of the Couva two, one will be married to a teacher, and the other will stay with Agnes. Princetown will look out for their two—one is quite capable of teaching. I must rest, Harvey ; I cannot go on year after year under such pressure.... I have

reason to hope that the truth has laid hold on their hearts, and that they will lead good and useful lives ; they have better homes than my first set had, and I don't feel afraid to trust them.

S.E.M.—Dec. 20th. The eight girls and their matron all departed by noon train yesterday. Such a weeping and wailing ! We gave them a good send-off, and an imposing procession escorted them to the railway station. Our young school master here had a bit of forget-me-not in his button-hole. As we were returning in the carriage I put my hand on my heart and said to him very seriously, "S—, do you feel anything *here* ? " "Yes, Madame," he answered, so naively that your father laughed heartily.

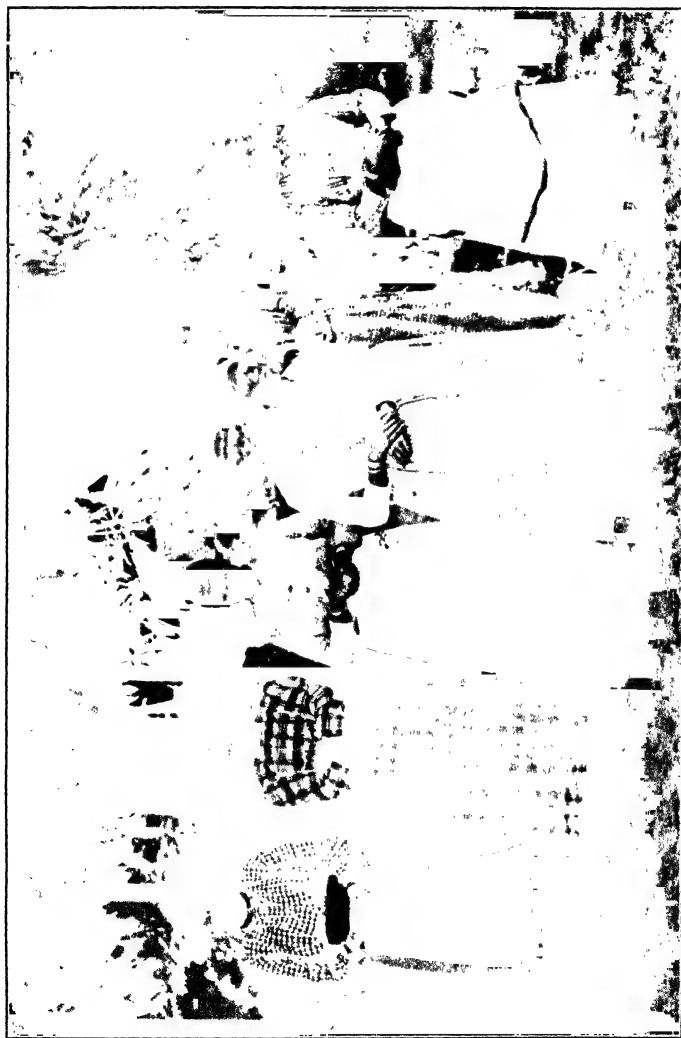
Well, these girls are a fine lot, and will do well, I believe. Some are sure to marry teachers. But I could not keep on any longer at the rate I was going, so the *Ladies' College* has an intermission for a few months at any rate.

Of the young ladies spoken of above I write, April 19th, 1898 :

S.E.M.—The last set of girls I trained are slowly going the way of the others, viz., marrying teachers. One of them has done so already and another is betrothed. We always congratulate ourselves when they are safely and comfortably married, as those relationships give extraordinary trouble in Trinidad. A third was receiving attentions from a youth who aspired to be a teacher ; "How old are you ? " he asked. "Seventeen" ; "Oh ! that is much too old for me" ; and, somewhat to our relief, the attentions were discontinued.

It is a tribute to the Indian girls of that period that it can truthfully be said of our failures that they were remarkably few, and of those few the blame was to be laid largely on the parents. Our little Marion was the most glaring instance of this. She was still a Hindu when she was brought* to us by a young man from Demerara, a Christian then employed as a teacher in the Couva field. She was taught and baptized, after which her parents, having got all they could out of the teacher, planned to give her to another, a non-Christian and much older than herself. She was a delicate little mite, not more

*As his betrothed.



GIRLS OF THE HOME---TUNAPUNA, 1892



DEBORAH TALARAM---BIBLE-WOMAN

Photo by Geo. Adhar, San Fernando

than fourteen. They took her away from us and kept her at home for nine months ; she told them they might chop her up but she would never marry a heathen man. They had to give it up and Marion came back to us to be married to the teacher, who wrote, "Let the wedding dress be first-rate. Let the head-dress be beautiful. It is worth while sacrificing money for a good and beautiful girl."

Three years later her husband died suddenly. We would have protected her, but the parents prevented it. She was forced into vice and soon died. The Good Lord may know it was from a broken heart.

Another remarkably fine girl ran away to us more than once from a designing parent and is now a happy wife and mother.

Perhaps it should be added that Marion was our youngest bride, others being about sixteen or seventeen, but we have over and again known cases where the greatest kindness that could be done to a girl was to give her the protection of a husband's home at a much earlier age.

Deborah Talaram, Bible-woman

We had but one * whom we might call a prophetess and her name was Deborah. It is now about twenty-five years since there came into the Home a young wife of fifteen years who had been married according to Indian custom (not legally) to a young Hindu. In her new home the child-wife met with difficulties that are very common, and fled to her parents from the face of her mother-in-law and husband. She belonged to a respectable family in Couva, others of whom have since developed well.

* It is worthy of note that Mrs. Thompson's Home also produced one, Mrs. Adolphus, who similarly has had a career which might be described as unique, in connection with the Iere Home.

Rev. A. W. Thompson, in whose district they resided, placed the young girl under my care for training in the "Home." She was of a happy disposition, pleasant to look upon, and from the first made the most of her advantages. After the necessary teaching she was baptized by the name of Deborah. Her progress in reading Hindustani was remarkable ; she also studied English, but had not conquered its difficulties when in March, 1893, she was married to John Talaram, at that time a trusted driver on a cocoa estate. Through the influence and help of his wife John Talaram became a valued catechist. Together they did a good work in the district of Chaguanas extending over a number of years and afterwards in San Juan where they are still in charge.

Deborah is one of the many Indian women of sweet disposition and gentle manners to whom I have been much drawn. From our long and close connection a warm attachment resulted. Her spiritual outlook is elevated ; her always ready smile, indeed, the whole expression of her features, indicates a wholesome happiness of heart. Without children of her own, she always has young people under her roof and disciplines them well. She has, indeed, a "Home" in miniature, and has been in this way a succourer of many. We sometimes call her "Elisha," because on one occasion when I was delivering my charge to her before leaving on furlough, she said, "Madame, you are like Elijah and I am like Elisha, only Elisha could not send a letter after and I can."

It is now twenty-three years that Deborah has been working for Christ.

Since the early years of the Girls' Home, the field has never been without those capable of doing Bible woman's work, but there have never been at any one time more than a very few women so situated as to be able to undertake paid work.

It must also be remembered that, with few exceptions, Indian girls are married at a very early age, when the care of a home is quite enough of a task for them, and also that moral conditions in Trinidad render it altogether inadvisable, if not unsafe, for young women to visit from house to house, nor are the husbands willing. In rare cases it has been done, and we have had periods of work from capable women followed by good but not very marked results.

The work of Deborah Talaram has been so far a unique one. She is virtually a catechist.

During the years 1897 and 1898 the Home was closed, but I was still working for girls.

April 16, 1897. Mrs. Morton is now sewing mistress for this school and thereby earns \$3 per month [from Government], which she hands in to our funds.

S.E.M.—I have judged it best to take up the school work because the absence of girls in this school at our own door seemed a reproach to me. I began with six girls and have got the number up to twenty-five.

IV.—A TUNAPUNA BIBLE CLASS

On the re-opening of the Girls' Home in 1896 I began, as an experiment, to allow the senior scholars of the day school to join my Bible class for the Home. This class was not discontinued when the Home happened to be closed, but went on without interruption for thirteen years, one furlough included, "with results so excellent," writes Dr. Morton, "that we are stimulated to devise an extension of similar measures for other schools."

[S.E.M. to her son.]—I have twelve nice boys in my Bible class along with the girls, from eight till nine a.m. every school day. I call them "nice" because all boys for whom I can do

anything are "nice" to me ; but these are really a bad set or I should not have required to undertake them. It is a very inconvenient hour for me, but some influence had to be brought to bear upon the boys ; the teacher here is very young and the school has not been doing well ; they seem to fear neither God nor man, and your father requires to be so much away from his centre.

S.E.M.—March 28th. I am quite proud of my boys, they are wild to learn.

S.E.M.—Oct. 30th. I wish you could be behind the door while my morning Bible class is going on. The oldest boys have finished the whole of the "Pilgrim's Progress" in Hindi, translating it into English, and they did revel in it. Now they are reading Proverbs. We only get twenty minutes for that, as I have two other lessons in the hour with smaller boys.* To see how they rush so as not to lose a minute and how sorry they are when the time is up is quite interesting. The eagerness with which they study and then grasp the meaning of each verse is most refreshing. I let the boys all shout the answer at once, each boy also questioning the class in turn, I sometimes putting in a question. You may imagine things are lively ; sometimes the boy has not finished the question when two or three begin to shout the answer.

One of the smallest boys asked one day, "Why did Jesus tell His disciples, when sending them out to preach, not to say 'Salaam' to any one by the way ?" The class answered correctly, but the little fellow was not satisfied and proceeded to put their answer in his own words : "Because," he said, "if they stopped to say salaam and to have a smoke they would be too late !"

When indisposed for a few days a short while ago, my Bible class boys were very kind in asking for me and sometimes got leave to come to my room. It was a pleasure to hear them talk. Two of them said they were going every afternoon to a shoemaker to learn the work and mentioned a third who had been going with them till his father gave him a thrashing because working in leather is considered low work among Hindoos, to be done only by a particular caste. They then went on to tell me how the heathen trouble them, laughing and talking against the religion of Christ. "I don't 'fraid them," said one, "I tell them plenty of things, and then they can't say any more." "Yes," said another, "one man told me 'You have an idol in your church, on wood,' (supposing we had a crucifix). I said, 'No, we haven't ; you just come and see,' " and so they chatted

* This division of the time was only temporary.



MRS. THOMPSON AND GIRLS OF THE HOME---COUVA



MRS. MORTON'S DAILY BIBLE CLASS

by my bed-side, telling me, among other things, that they wanted a piece of land to work and sell the produce for the church. "I have thought of it for two months," said one ; "it would be such a help to the missionary." Grateful words ! Would we could hear them more frequently ! So, as soon as I was able, we allotted land, which they are to work in their play-hours for the church. We are fencing it in to protect it from thieves.

S.E.M.—Feb. 29, 1898. We are now in the third year and a few of the boys and girls have been with me right through the course ; some have left since the New Year and others have come in their place. I have twenty-three on the roll and they are often all there. We started with the Life of Christ, then Old Testament history, and are now taking a review of the Life of Christ, and on Sabbath day the Acts of the Apostles. Rev. Mr. Carson of Pictou, Nova Scotia, and others have visited and questioned the children, and all seemed struck with their intelligent answers and the enthusiasm which they showed.

A delegation of the International Sabbath School Association visited Tunapuna and examined the class. A great many questions were asked and all answered correctly. Willing to puzzle them a little, Rev. Dr. Whittier, of Nova Scotia, then of Greyfriars, Port of Spain, asked, "What did Joseph's mother say when they brought home the bloody coat ?" A smallish chap answered with an air of offended dignity, "She was not present, sir." The children were by no means always as proficient as they were at this time ; everything depended on how long and how regularly they had attended. It is to be remembered that only a few of them were Christians.

Of two of the scholars, Mr. Morton writes :

We have two boys living downstairs. Their mother was murdered by their step-father, who was hanged. They had some property ; they fell into the hands of [a countryman], from whom the Court rescued them and gave them to me as guardian and trustee. They chose the names David and Jonathan.

These two had a very thorough course in the Daily Bible class and have kept up the habit of Bible study. They both became cocoa proprietors, and helpful in their neighbourhood.

The results of our work presented many and strange contrasts.

Among my favourite pupils was a Hindu lad of gentle manners, very intelligent and interested in our teaching. He attended the class long enough to acquire a more than fair knowledge of the Bible and of Christian truth and appeared to value and love it. His father died and he succeeded, at an early age, to something like wealth, with a position of influence among his heathen countrymen. He is to-day, to all appearance, in religion, a whole-hearted Hindu.

One of our Christian scholars was Francis. He was tall and slim in figure and fair of face. He loved his Bible and none ever needed its comfort more. He became afflicted with leprosy in one of its least repulsive forms. His poor home was rendered still more miserable through drink. There we visited him, from time to time adding to his few comforts. There was every evidence that Francis was supported through the years of suffering by the strength of his Christian hope. There was a brightness on his face and in his frequent smile that caused fresh wonder every time we visited him. He died when still a lad.

V.—SCHOOL SYSTEM COMPLETED

We have studied the work of the Mission schools and shown them, under the careful supervision of the missionaries, and through agents trained by themselves, doing the work among East Indians that the

Ward Schools had failed to accomplish. Their rapid extension in the Tunapuna district was but part of a movement common to all the fields, a leading factor being a new School Ordinance which was to be a great advance on the existing system. The circumstances leading up to the change are dealt with by Dr. Morton in a "Chapter" written in 1909-10 :

Governor Gordon's system [for aiding denominational schools] was not at its inception an entire success ; only one, a Roman Catholic school, was opened strictly under this ordinance. On the other hand Governor Gordon had expressed his conviction that "special provision should be made for the education of the children of Indian Immigrants," and he was ready to support any religious body working to that end. Thus it came about that Governor Longden * was able in 1871 to report to the Secretary of State that a second assisted school had been opened (by the Canadian Mission) under the management of a committee at San Fernando, intended expressly for Indian children. This was really a trial school under the hand of the Governor.

Unfortunately Governor Gordon had not remained long enough to see his School Ordinance made workable, and his successors failed to see how little change was necessary to accomplish this object. The Ward schools were improved under the new law and a new Inspector [appointed], but for five years no additional Assisted schools were opened.

In 1875 [His Excellency] Sir Henry Irving was met by urgent appeals for aid to assisted schools, and by a "multitude of counsellors" in whom is not always wisdom.

One advice was "give the beggars a groat," that is, a grant-in-aid. It will not cost much and will get rid of them at least for the present. So he passed an Ordinance authorizing grants-in-aid to Assisted Schools consisting of £1 for I. and II. standards, £1 5s. for III. and IV. standards, and £1. 10s. for V. and VI. standards for each scholar who passed satisfactorily at the Inspector's Annual Examination of the School.

Hitherto, Ward Schools were free and Assisted Schools were allowed to charge a fee or not, the amount of such fee being subject to the approval of the Board of Education.

* Sir Arthur Gordon's successor.

Some managers of Assisted Schools with strong English ideas, urged that school fees should be charged in all schools, otherwise Assisted Schools could not compete on fair terms with the Ward Schools. The hint was taken, and after nearly 30 years of free schools, a very unfortunate step was taken and it was enacted (1875) that fees must be charged in all Primary Schools, and it was made a condition of aid to all Assisted Schools that a certain proportion of the fees chargeable should be paid.

Under this Ordinance the two Assisted Schools of 1875 became in :

1878—35 as against 47 Ward Schools and in

1888—76 as against 65 Ward Schools.

This showed that even a very moderate encouragement was promptly turned to good account.

It was, however, early felt that an annual grant the amount, of which depended on the result of a single day's examination, when the weather or roads or sickness among the children might reduce the attendance, and the health and temper of the examiner reduce the passes for the whole year, was a precarious position for more than half the schools of the colony to occupy.

Undoubtedly this system of grants-in-aid based on the results of annual examination was illiberal to the Assisted schools. It left the Managers and teachers very much at the mercy of circumstances. So strongly was this felt [by the Government], especially in the case of the Assisted Schools under the Canadian Mission that £50 was granted in monthly payments to five new schools for Indian children. The result was that in 1889 there were thirty-one Indian schools receiving Government aid.

In expressing satisfaction at the progress made in winning the East Indian children into school, Governor Robinson used the emphatic words :

“Considering how much the Indians have done to develop the resources of this colony, the provision of Educational advantages for their children is a duty which the Government and their employers owe to them, and from which there is no escape.”

It was already clear to both the Governor and the missionaries, that the sugar planters, could not long continue to bear the burden of the estate schools,* and that the Government must assume the chief responsibility.

Accordingly in 1890, after some agitation, another Education Ordinance, that of Governor Robinson, was passed, which

* Owing to the depression in the sugar industry.

repealed both Governor Gordon's Ordinance of 1870 and Governor Irving's of 1875, so far as Primary Education was concerned, but *re-enacted the principal provisions of Governor Gordon's Ordinance*. It thus granted aid to the managers of Assisted Schools up to three-fourths of the teachers' emoluments and the same proportion of the cost of buildings and school furniture.

The difficulty of joint ownership in the case of buildings was got over by the Managers providing the buildings and the Government paying three-fourths of the rent.

The new ordinance while largely re-enacting that of Governor Gordon, unfortunately continued the compulsory payment of school fees, but provision was made for exempting from payment the children of immigrants imported from India during the immigrant's term of indenture, and also the children of parents who, on account of poverty might be unable to pay the school fees. And the Government undertook to pay to the Managers of Assisted Schools the fees of scholars thus exempted from payment.

The Ordinance of 1890, apart from the fee question was a distinct advance, notably in that it required that all teachers should be certificated, the existing teachers being allowed a period of five years in which to qualify for certificates. It also made provision for the maintenance of training schools for teachers, both Government and Assisted, and for special Indian schools for the children of Immigrants from India and their descendants who numbered over 70,000 or one-third of the entire population.

In 1901 and 1902, further changes were made in the system of Primary Education. At last, after a long struggle, school fees were abolished. In place of the revenue thus lost to the Managers of Assisted Schools, the Government undertook, "to pay the whole of the emoluments of the teachers in the Assisted Schools, namely, quarterly attendance grant and yearly bonus, as well as monthly salaries in full, instead of three-fourths as formerly, reducing at the same time the grants to existing schools for buildings and furniture; and in the case of Assisted Schools established after March, 1902, the Government undertook to pay the teachers' emoluments only, without making any grants for buildings and furniture." Notwithstanding vacillation and reaction, great progress has been made in Primary Education since 1870, and the wisdom and foresight of Governor Gordon has been vindicated. If the dual system has checked to some extent the spread of Ward schools, it has

certainly not affected their success. On the contrary, they have become much more efficient, while the churches have followed the population as new settlements were formed, and awakened among them the desire for a school, helping them to erect buildings and to secure the attendance which the Government requires before assistance is granted. And, further, it has made it possible to gather in the children of East Indians on estates and in villages, and even in the forest settlements into a series of schools in which they do not simply learn to read and write, but first meet those moral ideas and those ideals of citizenship by which alone they can take their proper place in the life of the colony, as we desire it to be.

The missionaries began early in 1890 to prepare for the changes to be introduced which would affect about forty of their schools. A higher standard was to be prescribed for buildings. In place of rented accommodation, often not quite suitable, new buildings had to be erected. Old properties had to be improved and, in a number of sections, where the ground had been prepared by pioneering, new schools secured. The following appeal to the Home Church, was issued by the Mission Council :

Jan. 7, 1891.

"The writers were appointed at the meeting of Council yesterday to address an appeal to the Foreign Mission Committee (E.D.) and through it to the Presbyterian Church in the Maritime Provinces.

"The past year has been one of great labour and anxiety to your agents. To prevent the results of past labour from being snatched from us, we have been obliged to press forward in filling up the wide field before us. One of our brethren, with the full concurrence of the Council, has incurred expenditure which leaves a considerable deficit on 1890. All our estimates for 1891 have had to be very considerably increased. To avail ourselves of the advantages of the new School Ordinance, a large sum has had to be

spent by us for new buildings, and more is needed. . . . The Government will pay three-fourths of all the expenses of the schools, including the rental of our buildings and we will be free to use them for religious services on Sunday. These buildings are therefore absolutely necessary for purely missionary work, as well as for our schools. We are here at the front doing your work; we have boldly adopted heroic measures, calling for a large increase of funds for a few years, and, for ourselves and brethren, we appeal to your committee, to the Fathers and Brethren, and to the membership of the Church to rise to the demands of the occasion, and adequately support this Mission in this time of special need and special opportunity. One of the writers, after twenty-three years of service, has virtually re-enlisted,* and is prepared to share in all the burdens of pecuniary responsibility arising out of this forward movement. The other, the youngest in the field, is fully convinced that much of the future success of this mission will depend on the way in which the present emergency is met. All your agents are overburdened with work. We therefore earnestly appeal to the men and women who remain at home to lighten as much as possible our pecuniary responsibility.

F. J. COFFIN, *Chairman,*

JOHN MORTON, *Secretary,*

Mission Council."

In a fine spirit the Home Church responded to the call. The Foreign Missionary Committee granted ten thousand dollars, outside of the yearly estimates, to meet the requirement for buildings.

The new departure added more than twenty square miles to Mr. Morton's field.

* The reference is to the fact of Mr. Morton's having lately declined a post in the home Church. See p. 391.

Training School for Teachers

The Ordinance of 1890 was a further distinct advance in making provision for the maintenance of Training Schools for teachers of assisted schools.

"Our Mission took advantage of this provision with the result that the Presbyterian Training School for male teachers was opened in San Fernando in Jan., 1894."

The following account written by Rev. F. J. Coffin, Ph.D., 1911, describes the function of the Training School :

"The institution in its general conception fills the same place in our work as Normal Schools do in our Canadian communities.

"When boys have completed four years as pupil teachers in the primary schools they are eligible to become students for a term of two years in the Training School. The Government gives an annual grant for the support of six students and rent of buildings. This is supplemented by scholarships for additional students from private sources and to a small extent from mission funds.

"The 'Course of Study' resembles that of similar institutions elsewhere except that all the students require to qualify in both the English and Hindi languages. During the period of training, in addition to the prescribed studies for Training Schools, they also receive systematic instruction in the Bible and in the methods of S.S. teaching. On the successful completion of their course they receive certificates from the Department of Education, and later, when they give evidence of interest and practical ability in the work of religious instruction in their schools, they may, on examination, receive the Teacher Training Diploma of our Church."

Teachers already in the service were required by the new Law to be certificated. Four of Dr. Mor-

ton's head-teachers passed in the examinations of the first and second year. The result of the first year's Training School examination was that the six pupil teachers obtained their Government Certificates thus qualifying for the position of head teacher. It was a testimony to their previous training under their respective missionaries. Three of them belonged to the Tunapuna field, so that, with the four head teachers who had passed, Dr. Morton could say, in August, 1895, "I have now seven certificated teachers."

Secondary Education—Naparima College

The rise and progress of the Naparima College was due entirely to the efforts of Dr. Grant who writes :

"San Fernando, Dec. 31st, 1900. . . . As early as in 1883 we were made to feel the need of a school of Secondary Education. I then started a class to instruct my son George in the rudiments of Latin, etc. Mr. Charles Pasea, a recent graduate of Dalhousie, joined this class. Later the numbers increased, and, finding parents willing to pay fees, a master was employed. Some of the children of our Mission took advantage of this class, as well as sons of gentlemen from the surrounding country.

"When the school for the training of teachers was opened in 1894, this class was merged into it, first, under Mr. Pasea, then Mr. H. M. Clark, and now Mr. Smith. Such was the divergence in the course of study that it was difficult for a teacher to do justice to all, and as the numbers increased, the difficulties increased.

"After much consideration the Mission Council recognized these students as forming a school for Secondary Education, and in 1899 petitioned the Council of Queen's Royal College, Port of Spain, to

have our school affiliated to said College. Said Council took immediate steps in the line of our petition, and in due time our prayer was granted. Early in this year the Governor promised aid ; first, a salary to the Principal ; second, £100 stg. in the shape of bonuses. These allowances to date from the first day of the new century. The institution is known as the Naparima College, as it is in the chief town of the district so named.

“Mr. Allison Cumming, B.A., of Dalhousie, entered upon his duty as Principal in May. Fifty students, of several nationalities, form the attendance. I devote an hour daily to instruction ; half of this time is given to a Bible Lesson.”

Dr. Coffin writes of the Naparima College in 1911 : “The work done still maintains the excellent character of former years.”

VI.—COMPLETION OF SYSTEM FOR TRAINING NATIVE WORKERS

We have seen that special training was given to catechists by all the missionaries through the years.

Dec. 30, 1890. These [catechists] I have trained on Friday afternoons and Saturday mornings, going over with them in Hindi the Parables of our Lord, the Acts of the Apostles, and all the Epistles except those written by John. In this way, and by instruction on special subjects they have been prepared weekly for their work and the treasures of the Word of God have been opened up to them. Their eagerness and appreciation were most encouraging to me and our studies were a source of great enjoyment to myself and to them.

Some of the teachers attend this class, and occasionally a question is asked, or an answer given in English. “Paul called some who would not work busy-bodies. How could they be busy-bodies if they are idle ?” The answer came promptly from one of the young men, “It is an indirect remark, he meant

the opposite of what he said." "No," said another, they are idle as to their own work, but busy meddling with that of others."

Miss Blackadder writes : "I wish you could see our band of teachers and catechists, such very respectable young men ! They enjoy Mr. Morton's lectures so much, and study very hard. One came in and remarked, 'Well, I used to wonder how a man could study the Bible all his life and then not know all ; now I see how wonderful it is, and how much there is in the book ; I will never be surprised that way again.' "

This informal training met well the existing needs, though for the students there were no diplomas and their only certificate was the excellence of their work, to which the Mission owed much of the stability that had marked its advance.

At the time we are writing of, by the help of these agents, in Tunapuna field alone, twelve stations had service every Sabbath and a number of other places on alternate Sabbaths.

Only thus can the seed of the kingdom be sown far and wide, the people visited in their homes, and pastoral oversight be made to reach every person who has professed Christianity. As far as possible each catechist had his own district.

The Fifth Missionary

Twelve years had all but passed since the first appeal of the Mission Council for a fifth Canadian worker when Mr. Morton writes thus to the *Presbyterian College Journal*, Montreal :

Nov., 1889.—The opportunity in Trinidad is one to be coveted ; the responsibility it involves is great. Hitherto the means have not been adequate. Some eight years ago the missionaries proposed that an extra man should be appointed to prepare for the work, that native agents might be better trained and any vacancy occurring be at once filled up by him.

The reply to that appeal was, "We have neither the man nor the means." Since then we have had three vacancies, one of them for eighteen months, and work has had to wait on three occasions while new missionaries learned the language. Now, however, it is resolved to send a fifth missionary "as soon as practicable," and very special effort will be put forth to train a native ministry, and organize a native, and, as far as possible, a self-supporting Church.

Fourteen months later the Rev. A. W. Thompson, M.A., arrived. Mr. Thompson had the advantage of experience as an ordained missionary at Trenton, where he had done a memorable work. His designation service was held in Durham, Pictou County, Nova Scotia, his native place. He arrived in February, 1891, and after a few weeks in Couva supplied Princetown during the absence of Mr. Macrae on furlough, after which he returned to Couva, which became his permanent station.

The following paper, undated, seems to have been written in anticipation of the coming of Mr. Thompson. It is entitled "The Fifth Missionary."

The first appeal for a fifth missionary came before the F. M. Board, Feb. 15th, 1878. Before the end of the year an offer had been made by a minister at home to come out as a Theological tutor which was opposed by the Council and declined by the Board.

I assume that we are to follow now the lines then indicated—he is not to be sent as a teacher, but to prepare without loss of time to occupy any post like any of the other missionaries. I do not think that loss of time has decreased the importance of this view of the case.

If the man is sent and on the field, how is he to be placed and employed?

1. If a vacancy has occurred settle him in it at once and send for another.
2. If not, give him some post where he can learn the language—take a definite amount of school and English work (perhaps to teach Agents in the part of their studies that may be conducted in English) and thus, somewhat relieve those who train the Agents.



TEACHER'S TRAINING SCHOOL CLASS, SAN FERNANDO

Photo by Geo Adhlar, San Fernando



PRESBYTERIAN COLLEGE, SAN FERNANDO
Dr. Grant Morton
With their Students

3. Leave Providential events to decide all the rest.

How are the natives to be got together for training? This is a difficulty in any case. If the fifth missionary comes as teacher to a high school provision will need to be made for permanent students, who live out of San Fernando, as well as for the native workers, and a building will be needed for the school. No proposal is free from difficulties. The Agents should be kept at work as much as possible. Their terms of study should not be long. Their studies should be arranged for and directed in the intervals.

Whether they should always all come together for study is a question. All these are details that will need to be worked out by the Council whatever arrangement is made.

Preachers' Training College

In the meantime a Preachers' Training College was being prepared at home.

From the "Acts and Proceedings of General Assembly," June, 1890: "At the last meeting of the General Assembly, one of our esteemed missionaries, the Rev. Kenneth J. Grant, was present, and sat as a member of the Court representing the Presbytery of Trinidad. He brought before the Assembly a scheme on which his heart had long been set, the establishment of a missionary Training Institute at San Fernando and, there and then, appealed to the wealthy and liberal members of the Church to subscribe to such a project, said subscription not to be paid till the principle should be considered and approved of by the Foreign Mission Committee. The result of this appeal was the almost immediate offer of \$2,200 by four persons resident in Ottawa."

"The Foreign Mission Committee (E.D.) met in Truro, N.S., July 15, 1890....Rev. K. J. Grant present....Read Minutes of Trinidad Mission Council of date May 31st, 1890; also letters of Dr. Morton, Mr. Macrae, and Mr. Coffin. Mr. Grant was heard.

"After very prolonged deliberation and feeling that the Council had thrown on the Committee the duty of deciding whether there shall be a Training Institution for catechists, etc., or whether these shall remain in instruction under the missionaries' personal supervision and training, it was agreed that :

1. There shall be established an Institution for the training of native agents as catechists, etc.

2. Such Institution shall be in San Fernando.

It was left for a future meeting to decide how this Institution shall be equipped as to teaching staff."

Gasparillo, Sept. 8, 1890.

[To his eldest son]. . . . We, [the missionaries on the field] are opposed to a College as likely to cost too much * and to puff up some of the young men till they will be above the kind of work we require to get done.** Our Council has spoken out very plainly, and the papers have gone home. We are awaiting the reply of the Committee with a good deal of interest. . . . We hope, however, that all will come round to a wise practical decision.

[To the Same].

Tunapuna, March 11, 1891.

. . . We could not see how [the College] was to be taught till the two younger men got further on with the language. The success of the scheme depends upon our all being substantially of one mind on the management of it.

In a letter of Rev. P. M. Morrison, Secretary to the Foreign Mission Committee, dated Halifax, Sep. 11, 1890, I find the following :

"The F. M. Committee met in Truro, 10th inst., and, among other things, 'Read Minutes of Mission Council, dated Aug. 11th, 1890, stating that the Council had not referred to the Committee the

* Having regard to the need for evangelizing.

** This fear will be well understood in Trinidad, where among certain classes, "to get larnin'" is supposed to entitle the possessor to wear always good clothing and avoid strenuous occupation. The missionaries and their best helpers have done a good deal to counteract this mischievous, but deeply-rooted idea.

question of the establishment of a central Institution but of how the fifth missionary should be designated, and expressing surprise and regret that the Committee had decided, without reference to the Council, the establishment of such an institution. After consideration it was resolved :

(1) To express regret that there had been a misunderstanding on our part of the reference of the Mission Council, etc., etc.

(2) Our opinion that the Minute and the letters of the individual missionaries on the question referred gave ground for such misunderstanding.

(3) Our conviction that an Institution for the training of a native ministry is necessary to the promotion of the best interests of the Mission in Trinidad. . . . ”

Mr. Morrison further says : “On carefully reading the letters the mistake can be seen. The Committee, however, adhere to the decision to have an Institution purely for training men for the ministry—not a secular College. . . . ”

By the end of July the College building was approaching completion, but the arrangement of its teaching staff remained unsettled. The setting aside of one missionary as a Professor had been discussed, the Committee rightly insisting that he should be a scholar in the language. Dr. Morton “thought that he would be happier and more useful in his field.”

In the end the Committee came to the decision, which we give in the words of a brother missionary, then in Canada, to Dr. Morton : “Halifax, Oct. 6th, 1891. Just time for a line. The Foreign Committee met. In *re* College the following was decided : 1st. Dr. Morton and Mr. Grant appointed Professors. 2nd. Dr. Morton Principal. 3rd. Each to remain in charge of his own field. 4th. One of the

young men to remain in San Fernando to do work in both fields as Council may direct. A definite work to be assigned by Council."*

To the above arrangements everybody became reconciled and all loyally united in carrying them out during the twelve succeeding years, thereby securing the undoubted success that marked the course of the Institution. In 1904 other arrangements were substituted.

On a fine site just beside the Susamachar Church a neat building was erected, of pitch pine, with roof of galvanized tiles. On Feb. 2nd, 1892, Mr. Grant's birthday, which was felt to be a pleasant coincidence, the opening ceremonies were conducted by the Presbytery. Rev. G. M. Clarke, of New Edinburgh, Canada, was present with Mrs. Clarke. With Mrs. Brenson and another friend in Ottawa, Mr. and Mrs. Clarke had contributed nearly half of the amount for the erection of the building. The creditable part taken by the East Indians of San Fernando was referred to in a morning meeting, a pleasant feature of which was a vote of thanks, accompanied by a copy of the *Encyclopædia Britannica*, conveyed from the Foreign Mission Board to Mr. Albert Sammy, who had given of his time gratuitously for about five months in superintendence of the building. In the evening nearly all the leading people of the town were present. By appointment, Mr. Grant presided, conducted the devotional exercises, and gave a narrative of the steps which had issued in the position of affairs so happily reached. He referred gratefully to the liberal contributions which had been made towards the College, both in

*This part of the arrangement received some modification, Mr. Coffin gave, until his retirement in 1893, two days work in the week to a part of Mr. Grant's field; Mr. Morton was granted an additional catechist, and Mr. Thompson, for a time, took over the superintendence of the four schools of the Tunapuna field that lay nearest to his own district of Couva.

Canada and Trinidad, amounting in all to upwards of \$5,000. The Mayor, W. L. Robertson, Esq., embraced the opportunity to bear impressive testimony to the worth of the work of the Canadian Mission.

The Rev. Mr. McCurdy, who took a prominent part in the proceedings, wrote :

“The closing address was given by Dr. Morton and was mainly a touching tribute to fellow-workers who had ended their toil and entered upon their rest.

“He continued thus: ‘But it is well for us to recognize that this work does not depend on Mr. Grant or myself. We are more men of the past than of the future. The men of the future are Messrs. Macrae, Coffin and Thompson, behind me on the platform, and Lal Bihari, Ragbir, Soodeen and other East Indians in the audience before me. More and more must we give place to these men, and you must receive them and cheer them on as God’s agents for carrying forward the work which we were permitted to begin, and in which we were for a time aided and cheered by those who have fallen asleep.’

“The large assembly was hushed into an almost oppressive silence while Dr. Morton spoke, a silence which continued for some time after he resumed his seat, and was broken only by the closing exercises of a service which, I am sure, will be long remembered by all who were present, and of an occasion which I believe will mark an era in the history of the Canadian Mission in Trinidad.”

Thus the “Presbyterian College” was duly opened and a few days later started on its career, Dr. Morton as President and Messrs. Grant, Coffin, and Lal Bihari associated as professors. Mr. Coffin was also Secretary of the Board of Management and Treasurer of the College funds. He resided in “Shady Grove,”

which had been bought for use in part as students' quarters, and had charge of the buildings and grounds, with a general oversight of the students.

Rev. Alex. Falconer, now a member of the Foreign Mission Committee, wrote to Dr. Morton :

Dec. 22nd, 1891. "I trust that you will try and husband your strength as much as possible, even though this may seem strange advice in view of the extra work that we have asked you to undertake in connection with the training Institute. I am perfectly impressed with the sense of the hardship it was to ask you to leave your home once a week. We all know it, and would be very far from asking you under ordinary circumstances to assume any further burden. But some of us thought that a plan like that suggested was the most likely to work satisfactorily ; and we hoped that you could arrange to get relief in working your field."

Dr. Morton took up cheerfully his heavy end of the log.

[S.E.M.—To a son.] Your father seems highly interested in his College work ; I hear that he is very popular with the students on account of his clearness and method, as well as his proficiency in the language.

J.M.—Feb. 23, 1892. Our Preachers' College is getting on nicely ; it is however, somewhat hard on me to be away from my field every Monday and Tuesday.

The first report of the President may be taken as an index of the organization and instruction for the twelve years, broken only by fluctuations consequent on illnesses and furloughs.

College work has been continued throughout the year according to arrangement of Council. Dr. Morton has conducted the classes on Mondays and Tuesdays, the Secretary on Wednesdays, and Mr. Grant on Thursdays and Fridays.

The students were classified in three divisions, each class being one week out of three in residence at the College, and then

returning to the usual work of catechists for the two intervening weeks.

At the end of the second term it was found practicable on examination to make a rearrangement of the students into two classes ; by this means every third week was secured to the teaching staff for fuller oversight of their field work, while at the same time the efficiency of the College work was in no way diminished. The success attending the year's work has given us much cause for gratitude. The departure was new and untried. Our arrangements have proved most satisfactory, marked progress has been made, and the utmost harmony has prevailed both in the relations of the students towards each other and to those in charge. The number of students enrolled was thirty-nine.

For reasons of health Mr. Coffin was obliged to retire from the work in 1894. Soon after Rev. Simon A Fraser arrived with Mrs. Fraser and was appointed to San Fernando, to assist Dr. Grant. In the same year an adjoining and very valuable lot of land was given by John A. Rapsey, Esq., Port of Spain, in memory of his father. On this lot were cottages which were converted into suitable dormitories for the students, so that the whole of Shady Grove became available for Mr. Fraser and family. The younger missionaries contributed each his part to the successful working of the College. Special mention is made in 1901 of a course in Old Testament Geography and History by Mr. Macrae. Dr. Grant's subject was Systematic Theology. Lal Bihari lectured on Hinduism and Mohammedanism as contrasted with Christianity. Dr. Morton's department was Biblical and Pastoral Theology. His instruction was given entirely in the vernacular. He devoted all the time he could spare for preparation ; voluminous note books are on hand containing, in the Nagari character, the outlines of his lectures. In December, 1892, he writes :

My work began with the subject of sacrifice, and much careful study was given to this theme, because of its importance.

in the right understanding of the doctrine of propitiation, and of the duty of sacrificing ourselves and our possessions to God, and because of the prominence of sacrifice in Hinduism. The Scriptural doctrine of Revelation and Creation was also discussed with a special view to the errors of Hinduism and of modern unbelief.

The Parabolic teaching of Christ was continued from the twentieth parable to the close. This part of our work never failed in interest, and at the closing examination nearly all the students could give the names of the thirty-four parables in order, besides giving a general summary of each. Some time each week was devoted to practical training in teaching a class of preachers.

1897.—As a text book, I took the Shorter Catechism in Hindi, translated by our missionary, Rev. A. W. Wilson of Neemuch. It seemed altogether appropriate to the 250th anniversary of the Catechism to introduce it in Hindi into our College course, and it was a pleasure to receive so excellent a translation from the hands of a Canadian brother.

Part of my time was given to the study of texts as a preparation for sermons. For this purpose, only texts on practical and important subjects were chosen, and it was intended that the preparation should be utilized in their work, as well as form a guide to them in dealing with other texts.

We also gave some time to consecutive reading and study of the Scriptures, with special reference to the writer's age, circumstances, and object in writing; thus I occupy Monday and Tuesday in the College week. Dr. Grant and Rev. Lal Bihari took the work of the other three days.

In memorizing, some of the students took a very high place. The conduct of all was good, and the work of the College harmonious and satisfactory.

1898.—In the class this year there has been an evident earnestness and depth of religious feeling which on several occasions and in all the classes was manifested in the tears running down some of the students' cheeks.

Mention of the students was always with approval, as in the following :

The attendance of the students was regular, and their progress generally satisfactory. Whilst talents and attainments differ, yet all seem animated by a sincere desire to make their countrymen acquainted with the Gospel message.

[From report of field work, 1893.]...“The effect of the College training which these men have been getting for the past two years is to be seen on themselves and on their work. They are growingly intelligent and capable. On the other hand a tendency has at times shown itself to forget that the people to whom they preach have not also been at college. Seeing this danger in the field work, we endeavour to correct it in the class for practical training.”

Pen Pictures of Students

[Written, probably late in 1893.] Let us take this band of thirty students as an object lesson, as to work done in Trinidad. The Gospel has come to scarcely two of them in the same way.

Here is one, [Paul Bhukhan] to whom the Gospel by my mouth was preached almost from the day he reached Trinidad. He read, from the first, the Bible in Hindi. He learned to read English. He was not violently opposed at any time, but the light reached his mind slowly, and it was years after before it fully controlled his life. He is quick, prompt, punctual, well-advanced, and an excellent preacher, but has less staying power than some others.

There are two of them who read the Bible for twelve or thirteen years before they asked to be baptized : one of them was long a violent opponent. When he felt the power of the truth, he continued his opposition as long as he could, hoping to resist the necessity of the change of faith which seemed to be forcing itself upon him. At last grace triumphed. He threw up the contest and became almost immediately a preacher. He had fought over the whole ground and was at once prepared to contend as a recruit.

One young man well educated in India, a Brahman, came here and heard the Gospel in the Couva district. He was a comparatively new convert when he entered College; his Bible knowledge was not, therefore, very extensive, but his previous training was an immense advantage, and he has an excellent mind. It was a pleasure to see that man grappling with the doctrine of “Conscience,” “Providence,” or “Creation,” as opposed to the evolution of Pantheism.

One old man is a wonder of grace. He is diligent, but not highly endowed, and his earthly advantages have been few ; his sense of obligation to divine grace makes him eloquent. We all respect and love him, for we seem to see in him an illustration of grace abounding and triumphant.

In another, not highly endowed, we have an illustration of sanctified common sense and Christian simplicity.

I will only notice one other, a Brahman, [Andrew Gayadeen] well educated in India, well endowed. He was kept back at the last moment, and his baptism postponed because doubts arose as to the real state of his mind. He admits that that keeping back was to him an immense blessing and led to most serious searching of heart. He proved his sincerity and has gone on growing in usefulness.

The Jamaica Synod [of the United Presbyterian Church of Scotland] having resolved to begin mission work among the East Indians of that island, two able young men from Trinidad are to enter upon that mission Rajkumar Lal and Siboo. These are senior students of our Preacher's College, and are well equipped for the work to which they are appointed. Their absence from Trinidad will be felt, but Dr. Grant says, "With our College we must aim at responding to every call from the West Indies." We have several good men coming up.

Canon Kingsley in "At Last," when describing a visit to The Lothians Estate, Savana Grande, says, "Not the least charming object among many was little Frankie, the Coolie butler's child, who ran in and out with the dogs, gay in his little cotton shirt, melon-shaped cap, and silver bracelets, and climbed on the Squire's knee and nestled in his bosom, played with his seals, and looked up trustingly in our faces with great soft eyes, like a little brown guazo-pita fawn out of the forest. A happy child in a happy place."*

Mr. Darling, who remained unmarried, took a great interest in the motherless child and at length took sole charge of him. Frankie lived much of the time on our mission premises to be taught in our schools, and as he grew up received special care and training from Miss Blackadder. He was apprenticed to the carpenter trade in Port of Spain. Later, becoming desirous of engaging in work among his countrymen, he was employed as a catechist by Mr. Morton, at the same time attending the Presbyterian College at the prescribed intervals for training.

*His picture is given opposite page 62

When his health began to decline he sought Miss Blackadder's care who watched over him with all the affection of a mother. He died in her home at Tacarigua of consumption of the larynx, 1893.

May 4, 1893.—Our catechist, Frank, died very suddenly at the last, two weeks ago. He had just taken some nourishment, was no worse than usual, and Miss Blackadder was getting her breakfast when they called her ; she found him almost gone ; he said, "Into Thy Hand I commend my spirit," and breathed away without a struggle. We were so thankful that it was this way ; Miss Blackadder could not have stood any more.

Three Students Ordained

In 1896, the fifth year of the Presbyterian College, three of the senior catechists were ordained at Tunapuna. They were Paul Bhukhan, Andrew Gayadeen, Tunapuna, and David Ujagarsingh of the San Fernando field. It was a happy day for the Staff. Though yet in middle age, Mr. Gayadeen being the youngest, each and all of these workers had a long record of usefulness behind him, and great hopes centred round their future. Mr. Bhukhan was appointed to St. Joseph, Gayadeen to Caroni, and Ujagarsingh to Oropouche, in the San Fernando field. These were districts, not congregations.

Mr. Bhukhan has given us, on a previous page, the story of his conversion. After a long and eminently useful career as a teacher, he was relieved from school work that he might devote himself wholly to the duties of a catechist. In 1892, Dr. Morton writes of him : "Mr. Bhukhan is quick and punctual in all his movements, a ready and concise speaker, and a good student. Socially he is full of fun and good cheer. He is joint manager with me in all my schools and forwards for Government inspection returns of his visits.... He visits every part of the

Tunapuna field ; the Christians know and trust him as a faithful friend and wise counsellor."

In 1895 Mr. Bhukhan was invited by the Presbytery of Trinidad to be ordained to the pastorate of the St. Lucia flock ; family circumstances decided him, however, to remain in Trinidad. When ordained and appointed to the district of St. Joseph he worked in close co-operation with his missionary, lightening his burden very effectively, and helping to release him for college work.

Mr. Gayadeen was born in India, March 3rd, 1855. His father, a Brahman, was a reader of books and sent his son to a Primary School, and when 14 years of age, to the Government Normal School at Lucknow, where he graduated as a teacher, and taught school till he was 20 years of age. Up to that time he had only once heard the name of Jesus, and that only casually at a Hindi *Mela* [or fair].

As a part of his education and a way to sanctity he went on pilgrimage, but what he saw at sacred places brought no satisfaction. Falling in with some immigrants, who told him of Trinidad, a land of promise, he registered his name, and in due time found himself, in 1881, cultivating sugar cane four miles from Port of Spain. Here he was received as a "guru," and gathered a small band of disciples. But he had not yet found peace.

The Tunapuna Missionary, who began work in that field the year Gayadeen arrived in Trinidad, one day visited his estate with books and tracts, and again he heard the name of Jesus, the peace-bringer. A small book, "The True Religion Defined," led him to purchase the Hindi Bible. That book at first greatly increased his sense of sin, but in the end brought him him to the Cross where he found peace.

Mr. Gayadeen was employed for a short time in teaching, but his English was too defective and his Oriental acquirements too valuable for school work ; he was put in charge, as a catechist, of the Caroni district, living on Caroni (Frederick) Estate as his centre. This had been, Dr. Morton tells us, from the first a very trying and discouraging field. It was less healthy than higher lands ; very many of

the people moved away as soon as their indenture was up. The people were nearly all agricultural labourers and poor. A considerable number, including our Christians, returned to India every year. About the time that Mr. Gayadeen was placed in charge the health of the district was improved by better drainage, and a more capable teacher was secured for our school. The previous work and these changes began to tell ; the schoolhouse had to be enlarged, both for the school and for the Sabbath services ; it was also licensed for the solemnization of marriages, and had now its own Communion roll.

In 1895 St. Lucia cast its eye on Mr. Gayadeen ; it was proposed that he should be ordained to the charge of the Church there ; this, however, was strongly opposed by his own Caroni people, of whom there were, at this time, twenty-five communicants and two hundred baptized in the district. These were scattered over an area containing six sugar estates, belted around by forest, which was being converted into cacao plantations.

"Our work," says Dr. Morton, "reaches the labourers and contractors on cacao lands.

Mr. Gayadeen is an excellent manager, who has never got into trouble with his people, and does much to prevent them getting into trouble with each other. The intelligence and prominence of some of the Christians is beginning to impress the surrounding mass, but gambling and general indifference prevail."

Here we must leave Mr. Gayadeen at present with his toilsome and difficult task, but before leaving him show the value of his Oriental scholarship, which caused him to be summoned on important occasions to other parts of the field. One such occasion is thus described by himself :

1897. "On the 12th of May, John Talaram, catechist, and myself went to St. James, near Port of Spain.

“At that place there had been a controversy with a pundit concerning some matters connected with religion. The pundit and several of his friends had said, “We Brahmans never eat the flesh of the cow, but the followers of Jesus are flesh-eaters. In our Ramayana it is nowhere written that flesh should be eaten. Christians, in the book, ‘Sat Mat Nirupan,’ have set forth false statements as to this matter.”

“For this reason Dr. Morton sent me from Caroni to that pundit and I took with me two well-known editions of the Ramayana, one in Sanskrit and one in Hindi. At four o'clock p.m. there was a gathering at the pundit's place ; and having asked in prayer the blessing of the Lord I showed to them the Ramayana of Tulsidas, in which it is written that Ramchandra himself was in the habit of slaying the holy deer and along with his brothers and friends eating its flesh, and that he gave to the sailors for his brother, Bharath, birds, deer, and all kinds of flesh.

“From seeing these two proofs the pundit, before all his assembly, confessed, “Our words are not true: what is written is the truth: the ancients did so eat.” Then the pundit affectionately asked me, ‘Why did you, knowing Sanskrit, become a Christian ? ’

“Then I, much pleased, caused him to hear the story of our Lord at length ; how this Guru, the Lord Jesus Christ, procured righteousness for every sinner in the world. I also repeated a verse which describes fully the work of Christ—how the All Pitiful and Gracious healed the lame, the maimed, the deaf, the blind, and raised the dead to life. Then I explained and enforced the duty of sorrow for sin, from Matth. iii., 10, and with pleased face the whole assembly listened to my words. After that I gave the meaning of certain verses from their

own books. In the meantime evening had come ; having saluted all, as we were about to depart, one man standing up in the assembly began to say, "Now I will become a Christian." That night I rested comfortably at the house of John Talarum, the Port of Spain catechist, and in the morning returned to Caroni ; this, in brief, is my account of this matter."

Feb. 8, 1901 : It is wonderful to hear [Mr. Gayadeen] get away in his sermon, or prayer, and pour out his heart to his people for God, or to God for his people. He is very earnest and pathetic and is doing a good work. In his district, Caroni, night before last four elders were ordained. Mrs. Morton and I drove ten miles to the meeting. The Cunupia school-house was crowded, many were standing, and not one half were Christians. [The election of these elders as described by Mr. Gayadeen is given on p. 423].

Though his duties in the College proved altogether congenial, Dr. Morton loved still more the activities of his large field and had a keen sense of its responsibilities. There are entries over the eight years during which, without a colleague, he was seeking to do justice to both, that show him working with a divided and, at times, a burdened mind.

Dec., 1893.—The demands of the College, in addition to the work of my field, are such that at times I feel as if the work of the catechists were not sufficiently watched and supplemented by me. I am not able to overtake all I would like to do and think ought to be done in that way, and I am in consequence at times haunted by a sense of discomfort and unhappiness. At present, I see no practical way out of the difficulty ; but I note it in this report because I would not like to work on continuously under such a feeling.

1892.—The College has another week of holidays, three in all, but so many things were left over for the holidays that I seem to have been even harder worked than when the College was in session.

[To Rev. P. M. Morrison, Secretary to the Foreign Mission Committee.]

Tunapuna, Jan. 10th, 1893.

.... That I forget, and err is all but inevitable when for more than two years I am never abreast of my work, and except a couple of weeks at the sea-side, I have had no remission of labour since I returned from Canada in Dec. 1889.

1895 [written to Mrs. Morton.]

[In speaking] note that the College and this large field is a very heavy task.

June 10th, 1898. My field is extending and I have called the attention of the Mission Council to the want of provision for any emergency that might arise for this large district. The matter is to be thought out and come up at our next meeting. There is so much inspiring in work done, so much depressing in work standing still that I fear the effect of the latter on my health more than the former.

Dec., 1898. It is a question how long a man of fifty-nine years of age can be expected to overtake such an ever-extending field, besides bearing a considerable part in the work of a College. I propose just to go on as enabled by God.

After two more years [1901] he was relieved by the appointment of H. H. Morton as Colleague and Successor.

The circumstance of residence in the vicinity of Port of Spain contributed to throw upon Dr. Morton an increased amount of work of a general nature, yet intimately connected with the welfare of the Mission.

Dec. 31., 1891.—This year an unusual amount of labour has fallen upon me in connection with the general work of the Mission and of Presbyterianism in the Island. It is hoped that the settlement of Rev. E. A. McCurdy * in Greyfriars congregation and the more regular operation of the New School Ordinance has brought this extra work somewhat to a close.

Dec. 30, 1893.—The year has made considerable demands in the way of collateral work, such as the Incorporation of the Presbyterian Church in this Island, and the vesting of our

* The forecast in reference to help from Mr. McCurdy was more than realized. During the years of his pastorate at Greyfriars, 1891-1897, he filled no small place in the religious life of the Island,—his help and friendship meant a great deal to the missionaries, and he left regretted by all.

Church property, Bible circulation, Sabbath observance, matters affecting the temporal welfare of our people, etc., all of which had a bearing on the interests of our Mission.

VII.—NOTABLE FEATURES

(a) Offer of Missionary Secretaryship

On Nov. 1, 1890, an offer of the Permanent Secretaryship of the Foreign Mission Committee was conveyed to Dr. Morton by Mr. Hamilton Cassels, as Secretary of the Committee :

“The General Assembly at its meeting in Ottawa last June very cordially approved of the suggestion to appoint you Permanent Secretary of the Foreign Mission Committee, and left it to the two Divisions of the Committee to arrange as to whether or not you should hold a common relation to both Divisions or should only be secretary of the Western Division. The Eastern Division, at a meeting held in July last, came to the conclusion that it is not desirable that the secretary to be appointed should hold a common relation to both Divisions, but referred the whole matter to the Synod of the Maritime Provinces for its advice. The Synod has since met and has confirmed the action of the Eastern Division and this result has been communicated to us by Mr. Scott, the Convener.

“While we very much regret the action of the Eastern Division, we are not at all in doubt as to the importance of the work to be done by such a Secretary in connection with the Western Division, and I have been instructed by our Committee to offer to you, as I now have great pleasure in doing, the position of Secretary of our Division of the Committee....I sincerely trust that you will see your way to accepting the position....”

The Convener of the Foreign Mission Committee (West. Div.), Rev. Thomas Wardrope, D.D., wrote from Guelph, July 24, 1890 :

" . . . I had never had the pleasure of seeing you when you were in Canada, so it could not have been from my own personal liking that my conviction of your fitness for the work sprang. But I had known about your work in Trinidad, and how our Lord had blessed you in it, and it seemed to me that you might be led to regard this as a yet wider sphere in which you might do service. . . . Do not for a moment suppose that we are making light of your work in Trinidad, but we all think that by your long experience there you are fitted for our work here. . . . "

The late Rev. Principal Grant wrote from Queen's University, Kingston, July 2nd, 1890 :

"Your name was reported by every Section of the Church, and that itself is a proof of our unity, as well as a tribute to yourself. I had no idea that you were so well and favourably known in the West, but the fact was another proof to me of the deep interest taken by our people in Foreign Missions. . . .

"I trust that you will see your way to saying that you will favourably consider the offer, for you can, in the proposed position, do more for our whole Foreign Mission work than in any other conceivable position, and do more even for the Trinidad Mission. You would find cordial co-operation from St. John's to Victoria, and a Church that is more full of missionary spirit in proportion to its means than any other Presbyterian Church known to me."

From Rev. Ephraim Scott, Convener of the Foreign Mission Committee (Eastern Division), June 30, 1890 :

"You will have heard ere this of the proposal of the West to take you there as Foreign Mission Secretary. I don't see how the educational work is to go on in Trinidad, when we have just secured

the fifth man, if you leave. All your influence in Trinidad will be in a measure thrown away, your knowledge of the language and the work there...."

[From the same] Nov. 4th. "I know that the Lord will guide you aright. I trust it will be along the line of our desire, and that Trinidad may long enjoy the varied experience which you have acquired there."

Dr Morton replied on Nov. 25th, 1890 :

"... I appreciate highly the good will of the General Assembly in making me this offer, and the consideration of the Synod and Foreign Mission Committee, Eastern Division, in leaving me free to accept it. Next to the work I am engaged in here, no position more to my liking could possibly be offered me. I agree, too, with those who urge that such a favourable opportunity of returning to my native land will not be likely to recur.

"On the other hand, my health is fairly good, better than it has been for two years.* The necessity of this field is great. I have influenced young men to come here, who have not yet acquired the language, and who may be discouraged if I desert them. And decisively, I feel called of God to continue here to preach to the people in their own tongue the unsearchable riches of Christ, leaving health and length of days in His hand.

"Of this decision my wife and daughter—my fellow-labourers—most cordially approve."

The Mission Council expressed "its gratification that Dr. Morton has decided to remain in the field. And if circumstances were ever fitted to intensify the desire for his continuance, his brethren are of opinion that these circumstances now exist. The present time is evidently an epoch in the history of this Mission, and its future will depend not a little on the shape now given to events. Hence our special gratification."

* It had been argued that the change of climate might be favourable to health.

The Foreign Mission Committee, Eastern Division, in Truro, Nova Scotia, agreed "to express to Dr. Morton the Committee's high appreciation of his decision to remain at his work in Trinidad. The Committee feels strongly with the brethren on the field, as expressed in their resolution on learning of his determination to remain among them, that his presence was never more urgently needed than now, when the Mission is in a state of rapid expansion and requires the utmost skill on the part of the leaders to secure thorough and solid results in organization and Christian life."

The only notes we find of Dr. Morton's concerning the matter are contained in the following sentences :

Appreciating highly the more than kindness implied in this proposal I yet felt constrained, for the sake of the work here, to remain at my post.

[One year later.] All that has occurred since has confirmed me in the feeling that I followed the counsel of God in the decision I made.

(b) The Semi-Jubilee of the Mission

On Good Friday, March 31, 1893, the Presbytery met in Aramalaya Church, Tunapuna, for the celebration of the Semi-Jubilee of the Canadian Mission in Trinidad. At the business session in the forenoon Dr. Morton, as convener of a committee, reported the passing through the Legislature a few days before of "The Presbyterian Church Incorporation Ordinance, 1893," by which a Board of Trustees resident in the Colony was created to hold the property of the various Presbyterian Churches in the Island, and to deal with it as occasion might arise under the direction of Presbytery. Dr. Morton intimated his gift of land, of the value of \$200, opposite

Aramalaya Church, intended to maintain in perpetuity the present fine outlook.

The afternoon service began with an address from Presbytery to Dr. Morton, congratulating him and Mrs. Morton on the part they had been permitted to take in the founding of the Mission. This was followed by short addresses in Hindi by Indians from the various fields. Dr. Morton introduced to the Presbytery all his catechists, teachers, and monitors present to the number of nearly thirty. Communion was then dispensed, the members of Presbytery and the Indians receiving the elements together. Seventeen persons were baptized.

Rev. E. A. McCurdy writes : "On witnessing the impressive service, one could not help realizing that though the missionaries have a great deal of hard work and often meet with sore discouragements, yet they have their cheering experiences as well."

(c) Doing a Citizen's Duty

In following the missionary activities of Dr. Morton, we feel ourselves on safe, because so familiar, ground. No picture of him, however, would be complete that failed to include reference to what might be termed outside activities, though for the most part having an important bearing on the welfare of the people to whose service he had dedicated his life. In this department we feel ourselves severely at a loss because of our own incompetence, as well as of the absence of material. It may, however, be safely said that he regarded any service that he was able to render as a citizen as due to the land he had adopted and to the people it was his highest aim to serve.

Much of his more public activity was connected in some form or other with agriculture. His personal love of plant life could be seen around his home but

did not stop there. In the first year of residence in the Island he planted a small plot in pineapples at the front door of the little mission house. The natives instructed him to make three thrusts of a cutlass into the soil, no more and no less, and then insert the pineapple cutting. Disregarding their advice, he forked and manured thoroughly and was rewarded with a crop that was the wonder and admiration of the village.

He looked upon the fields as the workshop of the country. "Our mother Earth will sustain her children," he said, "if they know how to deal with her products."

All through the years, by precept and example, he tried to stimulate whom he might to the pursuit of agriculture and to the practice of improved methods of cultivation. To this end he wrote short papers for circulation on the cultivation of cassava and of yams, on the use and conservation of natural manures, the different varieties of rice, and kindred subjects. Among the people the Tunapuna missionary was an acknowledged authority on the cultivation of the yam. Had he not received a picture of wonderful size, design, and colouring from a far-away city where Queen Victoria lived and with it a bronze medal for his yams because they were larger and finer than any ?

We have from his own pen an example of one among the many who were benefited by his expert knowledge and so came into relations with the missionary which proved to be of lasting personal import.

An East Indian, who was poor, out of health and sad, dropped into a school to hear an Indian hymn, and promised the missionary's wife to come on Sunday, if the same hymn were sung. Women are all different, but wives are all the same, so the missionary's wife insisted that her husband should do something for the poor, half-sick man who was out of work.

The missionary had been preaching all day, and the sun was getting low, so his words were few, "I will give you that piece of land over there without rent, on condition that you plant yams on the lower flat. It is the best spot for yams in the district."

"But," was the reply, "I have no seed ; and I do not know how to plant yams."

"Well come to me for two days, and plant my yams. I will pay you, and you will learn, and I will give you seed, and a few loads of manure. *But you must plant the yams as I show you.*"

The East Indian and the missionary's wife then drew aside to whisper. Just at this point in the story the cynic interrupts by saying, "Of course he never came." But he did, and planted the missionary's yams, and his own, and all the rest of the land, and grew strong, and came regularly to church, and had a perfectly surprising crop.

From that time he became a changed man. The yam patch became too small, and he removed to a much larger one. He became a Christian, and as a prosperous vegetable gardener, [and cane-farmer] he gives most liberally to his church ; but he never calls himself the missionary's Philip, but Madame's Philip. Still, the missionary maintains that the yam patch was as necessary as the hymn to the saving of his soul.

On the occasion of a furlough Philip presented the missionary's wife with an address, signed only by himself, and accompanied by a gift of money for the purchase of a souvenir.

Dr. Morton's adopted country was an agricultural one ; his people largely agricultural labourers ; it seems only in harmony with these conditions that he should have been one of the original members of the Agricultural Society of Trinidad, probably in the early nineties. Here he began, among many important interests, to work with others for the promotion of cane-farming, then only in its infancy. In 1895 he notes a meeting of the Society at which a report on the subject was presented and a committee appointed, of which he was a member :

This industry is looking up and gaining friends and supporters. At Princetown, it has been a great blessing and the

farmers are at present very busy cutting and carting canes to the factories.

June, 1905.—Cane-farmers are extending their cultivation with great vigour, and the sugar estates are complaining of lack of labourers. A large Government Committee, of which I am a member, is sitting on the labour question from week to week.

The cane-farming industry more than justified the expectations of its promoters.

In an agricultural country good roads become a necessary of life. In his rounds to the many stations it was a habit of Dr. Morton to notice the state of the roads and equally a habit to consider means for their improvement.

Governor Sir Frederick Napier Broome (1891-1896), divided the Island into Road Board Districts, leaving it optional with each District to petition for a Road Board, and when authority was granted, elect six members to constitute the Local Road Board. The principal roads were still under the Public Works Department, but others were handed over to the Local Board with funds for their maintenance.

Dec. 15, 1894....Attended a meeting at which I was voted into the chair and nominated for the new Road Board. The urgency of the case persuaded me to accept the nomination.

So the events thrust themselves on us, and we seem not to be able to stand still, or even choose the way by which we shall go.

At a civic function held at the beautiful and restful home of Alexander Riddell, Esq., then Mayor of San Fernando, who with Mrs. Riddell were warm friends of the missionaries and their work, His Excellency Governor Broome made special reference to the newly constituted Road Board and said, "You did right to take hold of the thing and do a citizen's duty."

The use of part of the basement of the mission house as an office for the Local Road Board simplified the work for Dr. Morton. His aim in taking the chairmanship was to help in securing that the

new system of local administration should be established on a sound and efficient basis.

March 31, 1897. The Local Road Board has been now fully organized, and I am about to withdraw from the chairmanship of it ; but I may remain a year longer as an ordinary member. I believe, and so do the brethren, that the work done in this connection has served the interests of our Mission in various ways, and that its purpose has been accomplished.

In 1895 Dr. Morton served on a Commission on Free and Compulsory Education. Dr. Grant, Messrs. Macrae, Fraser, and Soodeen gave strong evidence in favour of Free and Compulsory Education. The report of the Commission, as a matter of course, was sent to The Secretary of State for the Colonies.

He took an active interest in the question of pure water supply for the masses and was ready to serve as opportunity offered any interest that made for the health and well-being of the community at large. In 1899 he had the honour of representing the Agricultural Society at a Conference convened at Barbados, with representatives from all the West Indian Islands and British Guiana. He occupied a place on many occasional Committees such as for the celebration of the centenary of British occupation of the Island and of the Queen's Diamond Jubilee, on which he was probably regarded as representing the East Indians. Such work came to him as a relaxation from the constant strain of the daily routine, but he aimed at keeping it within such a limit as would in no way interfere with the supreme object of his life.

[To the Secretary of the Agricultural Society.]

Dec. 14, 1905. I have just received your letter asking me on behalf of His Excellency, the President, whether I would serve upon a committee to consider and report upon the proposed future organization of the Agricultural Society.

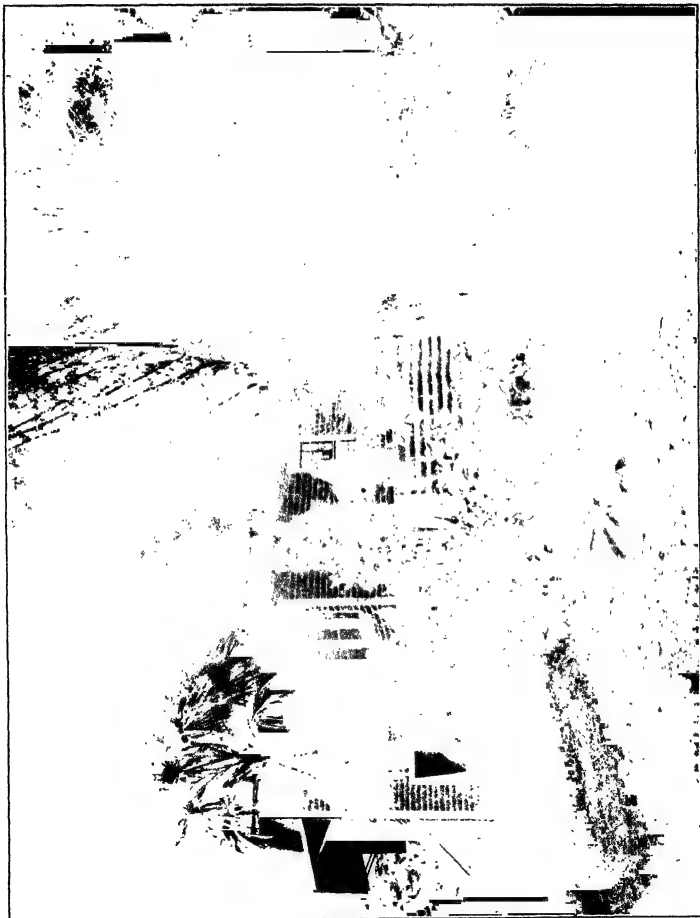
I am obliged to His Excellency for his good opinion, but I regret that as I am on two Government Committees and am pressed with professional work I am unable to undertake more work or responsibility.

We will conclude a subject which we feel has been very imperfectly begun with an extract from the General Report of Mission Council for 1905 : "The Foreign Mission Committee will be pleased to know that His Excellency the Governor, in a letter to the Secretary of State, spoke in the highest terms of Drs. Morton and Grant and of the valuable assistance rendered by them in a matter vitally affecting the interests of the East Indians. His Excellency paid a great compliment to them, their work, and the esteem in which they are held by the East Indians."

(d) *The Home*

The mission house was in truth rather a barn-like structure, but with defects more than concealed by luxuriant and gorgeous foliage of croton, palm, hibiscus, etc. A Canadian brother, Rev. John MacKie of Kingston, Ontario, wrote thus of it about 1891:

"In a very central and beautifully wooded portion, like a large orchard, stand the church, manse and school, on a site which is the gift of the devoted and generous missionary. The whole space is surrounded with a hedge five or six feet high of scarlet hibiscus, all in a blaze of blossom, and presenting to a stranger's eye a most gorgeous appearance. The church is a small and simple structure, scrupulously clean ; the manse is an airy, comfortable house, with magnificent views from the verandah and windows ; the school is of the usual style an oblong, with shutters on both sides, that by opening upwards are a protection from the heat. The grounds



MISSION HOUSE---TUNAPUNA



REV. ANDREW GAYADEEN

are beautifully kept ; the garden is well stocked with fruit trees and all kinds of tropical vegetables ; and the aspect of the whole is that of a gentleman's residence, the aspect that every manse ought to have. To the north is a charming range of hills, over which we would have given much to roam at leisure, while to the south is a large prospect of park-like scenery. From this as a centre go forth the unwearied efforts of missionary and catechists for the conversion of the surrounding heathen."

An unusual quiet reigned in the home in the June of 1892

[S.E.M.—to a son.] Our last boy sailed on Saturday at 5.30 p.m. We went off to the steamer with him in a small boat. Of course it was a sad afternoon and recalled those other sad ones when we sent you, and also Arthur and Agnes away. We got home by evening train and you may judge the dear old place looked lonely enough when we got back to it ; his bed which he will never more occupy as the William I remember ; his clothes, and all the various things about the room that you have used in turn, and now there is no one left to take them. Oh ! Why are mothers' hearts made so tender ? Miss Blackadder came in next evening and said, "How can you bear the house without a boy ?"

July 25. It seems so long ago since Willie left, as though the interval could not be measured. Somewhere in the dim, shadowy past we had a William ; it might be months ago, or it might be years.

[Later.] It is afternoon, and I am alone, your father being off to College. It seems sad to me sometimes to have not one beside me. Sunday I was up Santa Cruz Valley with father ; I gathered a few pretty wild flowers, but the thought that there was no one at home to give them to was a dreary one. Still I have so much mission work on hand, and so much to be thankful for that I seldom realize my loneliness.

William never returned except for one short visit.

Gasparillo, 1893. Arthur arrived at Tunapuna on Monday, May 8th ; we came here on Tuesday morning. I need not say that we were glad to see him after five long years. He and I

pair excellently in the matters of science and theology. He brought me some splendid new books, a gift from Mrs. Cuthbert.

Perhaps it is here that we should speak of Dr. Morton's fondness for books. They were his relief from work and worry and his solace in hours of loneliness. At times of more than usual weariness he would come from the basement office and say, "Have you got any trash"? It was thus, he designated literature of the lighter sorts. Selections written to myself when absent in 1895, serve to show his tastes in reading.

How do all these solitary evenings pass? Would you not like to know? My company may not be young and lively, but it is good, thoughtful and inspiring. Bishop Lightfoot, Drs. Rainy, Dods, Bruce and men of that stamp—dead or living—all alike living to me. Men may be exclusive in Edinburgh; it may not be easy to get an introduction and even that may not carry you far in the way of knowing them; but if they publish books and are worth knowing, we will enjoy their company and they cannot prevent it. Some of them are better company in their books than in their reception rooms. That is one of the compensations of life in Trinidad—one of the things that makes an empty house not utterly bad—the Father and His servants with us, to destroy the sense of loneliness.

. . . . In the evening read chiefly Dr. Rainy. The full title of the book is, "Delivery and Development of Christian Doctrine." Though twenty years since date of publication it is full of interest and often very suggestive.

This has been a busy week for I have been getting ready College work. Read, this evening, two chapters of Dr. Rainy on Philippians, and found it very refreshing. It is fitted to impress one with the deep religious earnestness of the author.

I have completed Bishop Lightfoot on the Christian Ministry. It is a very valuable work, and completely disposes of High Church pretensions, Episcopal and Sacerdotal.

July 8, 1904. I have been reading Genesis in the new Hindi version. Dr. Kellogg, one of the translators, was a personal friend, and I longed to see the new version of the Old Testament—the New Testament was completed some years ago. In Gen. xlv. 4, God comforted Jacob by saying, "and Joseph shall put

his hand upon thine eyes." This is translated by two words which *literally* mean, "Joseph *shall do the last act for thee*," and the idea for this is "shall, as eldest son, *close thine eyes*." How beautiful the thought from an Oriental point of view ! The eldest son of the heart-chosen wife—the long lost Joseph—shall close thine eyes at death.

His eldest son writes :

"It will be understood that a missionary, especially one of the active organizing temperament of my father could not be a great reader in the College sense of the term, but this was offset by the circumstance that he was very much alive to the problems which life and especially the life of a missionary force upon the mind. For example he was constantly face to face with the question of the authority of Scripture as against the sacred books of the East and had to meet objectors to certain features in the Old Testament narrative. A book like Bruce's "The Chief End of Revelation" would be caught at as pointing the path to a firm and just Apologetic and its principles held and proved in his daily round of discussions. Thus without going through the painful discipline of the scholar his mind kept pace with the advance of modern thought in its treatment of God's word.

"Similarly, without labouring through the elaborate details of the exegesis affected in his own day, by looking at life and seeing the Christian life as a whole, he came by the prevailing practice of studying the books of the Bible as a whole, and particularly of the New Testament, in their bearing upon ancient and upon modern life. He was especially fond of the Gospel narrative and above all of the Parables, perhaps, because he had mastered them for his teaching, and partly because of a certain literary sense which never left him, but probably most of all because his study of Hindi and his work among Orientals developed the poetic and pictorial instinct

which enabled him to see and enjoy their beauty. Some theological problems, such as Sacrifice and the Atonement never ceased to hold his attention, but here he did not travel very far afield. He enjoyed from time to time an incursion into literature and never lost his early love for Carlyle. Altogether he was always able to speak of and to discuss the vital things of life with interest, and as one who was keeping pace with the mind of the age. These impressions were formed and grew upon me during the months of 1909-10, which we spent together in Britain."

(e) Furlough in May, 1894

More than four years had elapsed since Dr. Morton's last furlough ; he was anxious to delay for another year, but his wish was over-ruled by the decline in my health already mentioned as rendering it necessary for me to close the Girls' Home in May, 1894.

Mrs. Morton's health has been unsatisfactory ; and as a result of a medical examination just held, she is ordered complete rest and change so soon as the weather becomes suitable. This it is argued is the only hope of saving her life.

Mr. J. B. Cropper, of St. Lucia, studying at the Presbyterian College, Halifax, was sent out as supply and by medical advice we turned our steps toward Edinburgh, where we looked forward to meeting our three sons, as well as our daughter.

Features of the furlough were that Dr. Morton attended at Edinburgh the two Assemblies, in the capacity of Commissioner of the Presbytery of Trinidad ; that he visited friends and benefactors of the Mission ; and that, after their many separations, the family was re-united long enough for a tour through the Highlands. It came to each and

all that this their first re-union, would in all probability be their last as, indeed, it proved to be. In September, Arthur left Scotland to enter the ministry in Canada, and Dr. Morton returned to his field of labour in October.

Doctors had pronounced Mrs. Morton's system seriously weakened by over-work in a hot climate, and had urged a prolonged stay in a mild locality of Britain. Agnes remained with her in Edinburgh, Ayr, and London till May, 1895, when they crossed to New York, where Agnes was married to Rev. A. W. Thompson, missionary of the Couva district. All returned together to Trinidad in December.

Dr. Morton had been living for the year in the Tunapuna house, waited on in the daytime, but spending his nights alone. Thus :

Jan. 3, 1895. Old Mrs. Griffith is cook and housemaid. I shut her and the cat out about 7 p.m., and let them in at 6 a.m. The cat is always waiting at 6 ; Mrs. Griffith is not so punctual.

An event of this period which was to us a sad one was the passing of our old friend Mr. Darling, who was laid away in the churchyard at Princetown on the 10th of December, 1897.

[S.E.M.—to her sons.] Your father went about three weeks ago to Princetown, specially to see him. On the 9th, he took leave of all his friends in the neighbourhood ; among his last words were, "God bless the Canadian Mission." Your father went down next day taking some lovely white roses from our garden, which were made into a cross and laid upon his breast.

It is a matter for regret to us that for a long time we have been able to see so little of Mr. Darling, but our work is so exhausting, so absorbing, so limitless in its demands upon us, that every other claim must bow to it.

Mr. Macrae writes : "We miss his kindly and gentlemanly presence going out and in among us, and we shall miss his liberal gifts. Our mission buildings bear many marks of his chaste good taste." So died a good man, worthy to live long as doubtless he will in the kind remembrance of many.

(f) Need of Assistance in the Field

Dr. Morton always cherished the hope that one, at least, of his three sons would find his life work in the Trinidad mission ; this appears again and again in his letters to them. To Arthur while studying for the ministry in Edinburgh, he writes :

Our united proposal, therefore, is that you come out to us in May, 1892, and spend the summer with us, to comfort us for the loss of Willie if he goes, and to gladden our hearts in any case. You could bring a few books ; you could get others here. You could study Hindi and you might, perhaps be drawn to work here rather than elsewhere, when your studies are completed in College, or if you have thought of Trinidad as a field of labour this would give you an opportunity of considering the matter on the spot.

In October, 1898, when the two elder sons were ministers of congregations, side by side, in and near St. John, New Brunswick, the following words were penned to them :

I asked long ago, whether neither you nor Harvey ever dreamed of coming out to Trinidad to work. I got no answer. I ask again. We will likely enough need a new man before long. We ought to have one at work on the language now. I should get some relief before very long. Where a new language has to be learned the learner should not be too old when he begins, perhaps you will say that is a string of four truisms. Well, the world and life rest on truisms. It just means that if either of you wish or feel called to come to Trinidad, you should be ready for the first call.

Toward the end of the nineties, Dr. Morton's work had become impossible for one missionary, causing me to write (Apr. 3, 1899) to our eldest son :

S.E.M.—It is enough to break one down to work as we do, and yet we cannot claim sympathy we are so well. We must get special strength given by Him, whose cause we are serving as no slave ever served a master either for love or for money. Sometimes we feel as though we could not stand it, but we go on all right again.

Two months before the above date the second son had written: "I could come and help father for four months." To this Dr. Morton replied by asking the writer not to tie himself to time in view of our prospective furlough, (1900). Harvey Holmes arrived in May and began to study the language and to help his father voluntarily.

Dr. Morton then prepared a statement for the Foreign Mission Committee setting forth the extent of his field, and the necessity of providing for the best interests of the work by placing there a second missionary, as had been done some years before in the case of San Fernando.

[To Rev. Dr. Falconer, Convener of the Foreign Mission Board.]

June 14. 1899. At a meeting of our Mission Council on the 7th, the day after Dr. Grant's arrival [from Canada], I submitted the following statement : "On account of the great extension of my field of late years, together with my work in the College, and in consideration of the fact that no new missionary can possibly carry on the work of any of our present fields, and at the same time acquire the language ; and in view of the further fact, that two of our staff are no longer young, I wish to place on record my conviction that another missionary should be secured to assist me in my work, provide for present emergencies, and prepare for his own usefulness to this Mission."

The Mission Council took action as follows : "Dr. Grant moved and it was unanimously agreed, that the Council recognizes the weight and force of Dr. Morton's statement, and recommends it to the favourable consideration of the Foreign Mission Committee."

In the step I took, I consulted no one beforehand and referred to no one, that the proposal might stand on its own merits. After the decision was come to I mentioned that Harvey's mind seemed drawn to the work here, but that I was not authorized to make any statement that would commit him, and that although my proposal would be simpler if he were in the case it was to be taken on its own merits altogether apart from him. I wish to lay before you as Chairman of the Foreign Mission Committee (E.D.) my view of this matter.

Mr. Fraser has left Dr. Grant with such help as he can get to carry on the work in San Fernando till his return. On present lines, Mr. Fraser would come to Tunapuna in the spring of 1900 to let us get home. I do not believe he can do that without expenditure on additional help in San Fernando. A year later Couva will need to be provided for. Temporary supply from Canada cannot possibly cope with the work as it is at present, besides being costly, and it does not at all provide for the breakdown of any of us. But were the furlough difficulty out of the question there is the fact that I am not able to go on much further on present lines. I have now sixteen schools, fourteen of them assisted by Government. One is at Woodbrook, near St. James, Port of Spain, one at the thirty-one and a half mile post, Sangre Grande, two at Chaguanas, and one at Maracas. I have communicants above the Maraval Water Works and at Manzanilla—near the waterfall, Maracas, and at Chaguanas; I give two days in the fortnight to the College, and from my position near Port of Spain and in the Mission, I have not a few extra matters thrown upon me. At present I am on a Government Committee on Industrial and Agricultural Education, with a view to introduce important changes proposed by the Secretary of State; I cannot long go on at this rate.

Then there is the fact that missionaries should learn the language; that there has been not a little discouragement already because the work has been so great that the missionary could not do himself justice in this matter. The extension of the work has increased this difficulty. I consider this a very serious matter indeed. Other missions give a man time to learn the language; we throw upon him the work of a large district, and let the language take its chance.

Mr. Fraser has been a great relief to Dr. Grant; I am alone: should Mr. Fraser be drawn away to allow of my getting a furlough you invite a breakdown at San Fernando; if I am not relieved the breakdown will be here. To hurry up a new man, and thrust upon him the work I am now doing, plus the language, would involve grave injury to the work. Some one should be

preparing for the time of need, and in the meantime very materially relieving the pressure ; perhaps, indeed, prolonging the working life of some of us.

Rev. Dr. Whittier of Nova Scotia, then pastor of Greyfriars, being about to visit Canada, was asked by Presbytery to urge the Canadian Church to provide another missionary.

(g) Opposition

In 1899 the Tunapuna school had to face strong and organized opposition. It is but fair to state that as had been the case in the seventies, there was a small Christian element involved, in both instances represented almost entirely by dismissed agents. We pass over as before the personal element and confine ourselves to the opposition school set up in our near neighbourhood under a dismissed teacher, and with the avowed purpose of breaking down our own school. A Canadian lady, Miss Lucy Fisher, of Couva, a favourite and very efficient teacher was allowed to take charge in Tunapuna for the time, and in less than four months the opposition school closed its doors.

Dec. 7. The opposition school is dead, died three weeks ago. Our school has lately had a record attendance of 103.

Dr. Morton was persuaded that good resulted from what was in itself a trying experience.

"Sept. 29. A great change has come over things through this affair ; discipline has been strengthened—wheat and chaff winnowed."

Some of the leaders in the movement of 1899 are among our personal friends to-day.

TUNAPUNA—THIRD PHASE

CHAPTER VIII.

THE FOURTH FIELD—TUNAPUNA

THIRD PHASE—CONSOLIDATION

1901-1912

I.—COLLEAGUE AND SUCCESSOR

Three score years had now been completed—
thirty-one of them in the service of the Mission.

Dec. 21, 1899. I was sixty years of age yesterday ; I feel much older of late. This may be partly the result of continuous work which my proposed furlough may somewhat set back

A furlough was more than due and our son was willing to remain and take charge.

Harvey has made excellent progress with the language and ought to have a good grasp of the details of the work, and all the people will be pleased.

Owing to difficulties in the work, temporary but serious, it was considered unwise to reduce the staff, so Mrs. Morton remained.

Dr. Morton sailed in April, arriving in New York in time for the Ecumenical Conference held there in the same month to which he was appointed a delegate by his Church.

Dec. 30th. Of my six months in the Maritime Provinces I need only say that I attended with pleasure my first Canadian General Assembly,* in Halifax, filled up every Sabbath with work among the churches, spoke at Woman's Foreign Mission Presbyterials and at the General Annual Meeting, and attended and presided over the meeting of Synod at Chatham, New Brunswick ; that I was gratified with the deep interest shown in our work, and especially with the splendid results of the Woman's Foreign Mission Societies, cheered by receiving many kindnesses from individuals and from the Church, and have returned to my work refreshed and strengthened in body and mind.

Nov. 7th. I returned to Tunapuna Oct. 22nd, and Harvey left for Edinburgh on Thursday, the 25th. I only heard of his intention by letter, on arrival at St. Lucia.

His letter to the Mission Council simply says that he had fulfilled his appointment and left to take some special studies for the winter, and that is really how the matter stands. He worked hard, did well, and handed over the books in good order to me.

I had authority from the Foreign Mission Committee to engage him temporarily till spring and bring up the question of a permanent arrangement. However, I suppose it is all for the best.

The Mission Council has recorded its appreciation of his fidelity and diligence. I can only say that the work was so effectively carried on by him in my absence that there is an increase of nearly 25% in the contributions of the Native Church, that the Blue Ribbon Roll now numbers over one thousand, and that a very distinct advance has been made in the religious instruction in the schools.

Feb. 18. In scholars, in schools, and baptisms, Tunapuna district stood first for the year. The contributions of the people were over one thousand dollars.

Opposition had not prevented progress, but a reflection of its spirit was evident in a memorial

* A passage from his address before that Court is given on pp. 419-420.

presented three weeks before Dr. Morton's return at a meeting of Presbytery by an East Indian, who had been employed as a teacher in Tunapuna and Couva, but had been baptized in another Church. It was sent to the Mission Council for consideration.

[To the Chairman of the Foreign Mission Committee (Dr. Falconer)].

Nov. 7, 1900.

. . . . That Memorial "protests" against the appointment of Harvey* and claims that it should have been given to Rev. Pau' Bhukhan, or Lal Bihari, or Soodeen. [The Memorialist] calls this appointment an "injustice" and a "grievance," but distinctly states that he had no personal objection to Harvey. He charges us with inconsistency in taking money [from Government] for schools and not for Church purposes;** objects to the salaries of the native ministers, and several other things. . . . Rev. Mr. Ramsay, Clerk, wrote him a severe private letter. [The author] did not attend the meeting. Presbytery took up the Memorial and answered it.

Some weeks later Harvey Holmes Morton indicated his willingness to accept a permanent appointment to Tunapuna.

[To H. H. Morton.]

Jan. 15, 1901.

The reference from the Foreign Mission Committee as to an assistant to me came up at Mission Council on the 9th. We voted solid for an assistant. Brother ——— suggested that in view of [the Memorial] a stranger might be better. Brother ——— spoke beautifully. "It would be an ideal arrangement that the son of the first missionary should assist and succeed him," I said it would be a strange thing if the Church in Canada were to be controlled in the appointment of the men it pays by grumblers who do not even live in Tunapuna. The appointment and choice of the man lies with the Foreign Mission Committee, not with us. So [the resolution] has gone forward asking for an assistant. . . . Your trip has no doubt been "a

* This could only refer to the temporary appointment; it might have been supposed to be permanent.

**The reference is to the fact that the Canadian Presbyterians do not accept their share in the endowment of Churches by the Government.

valuable time for heart-searching, and for looking at things in a new perspective.

Early in March, 1901, H. H. Morton, under appointment of Foreign Mission Committee, joined our staff at Tunapuna, and was inducted May 27, as Colleague and Successor.

"This has cheered us and will greatly lighten our burdens."

In November, 1901, we enjoyed a visit from Mr. Justice Forbes, of St. John, New Brunswick, long an honoured elder of St. Andrew's Church in that city. The Judge came not empty-handed, but bringing his only daughter to join the staff in Tunapuna as the wife of the "Colleague and Successor." After an adventurous voyage, owing to the fury of the sea and the frailty of their ship, the wedding ceremony was performed at Barbados, by Rev. S. M. Hawthorn, Wesleyan Minister of Georgetown, * and an esteemed friend of the family.

The visit of Judge Forbes brought good cheer to the native Church. He travelled over the fields and gave several addresses, chiefly on Church work in Canada.

[Later.] The help of my son as assistant has not reduced the number of my services, but has enabled us to give double attention to all the outlying stations.

Mrs. H. Morton assists in the Tunapuna Sabbath School, and sometimes in the night school; she also helps to brighten our services by her singing.

I feel grateful to the Foreign Mission Committee for providing me with an assistant, without whose services printing, and other special work, could not have been undertaken.

The troubles of the past year had resulted in the deepening and quickening of sympathy between missionary and people. About this time he began to be for them "Burha Sahib," "the old Sahib," not

* Since, Superintendent of the West Indian Circuit.

only, as it appeared to us, to distinguish him from "Chota Sahib," "the young Sahib," but with much of the reverence for their elders that is, in theory at least, a part of the religion of Eastern peoples.

After his return from Canada, at the desire of his workers a Conference* was held at Tunapuna, December 17 and 18 ; when they bound themselves afresh to mutual support and a deeper devotion to the service of their countrymen.

Dec. 24, 1900. We feel greatly encouraged by the results of the Conference of our workers ; all but three promised to contribute a tenth of their regular salary.

Among other things the Conference unanimously recorded its conviction :

I. That the regular observance of family worship in the home and public worship on the Sabbath are the most important means by which the Christian intelligence and life of our people can be promoted. And it was agreed to give to these two, in practice and in preaching, the prominence due to them.

II. It was resolved "that the hour for religious instruction in School is a most valuable opportunity in reaching the young."

III. It was resolved "To meet at least one-half of the expenditure on native preachers, ordained and unordained, by the contribution of the Native Church in 1901."

Lists were revised, Committees re-appointed and strengthened, and plans formed to give this resolution effect.

Our catechists and their people at distant points could now see more of their missionary, and local needs receive more careful attention.

April 1 [1902]. Mrs. Morton and I went up to the end of the railway twenty-one miles, drove three miles more and slept three nights in a school-house, while I rode and walked for four days in new settlements. Mrs. Morton enjoys these "picnics" as a change—not a rest but so restful.

After two days at home we went west to the other end of our field and slept two nights in a small house intended for a catechist. We had Sabbath services and drove out visiting our

* A very successful General Conference had been held in San Fernando about a year before.

people. In these two visits we covered forty miles of country. I could not get away so much but that I have my son and his wife to leave in the centre.

The two visits referred to are thus described :

S.E.M. :—We started at 1.40 p.m., from Tunapuna by train, and did the last three and a half miles by cab, arriving at the school-house [at Sangre Chiquito] at 4 o'clock. One corner of the building is partitioned off for locking up one wire mattress,* two mugs, two plates, and a valise for extra protection to two sheets, two pillows, and a blanket. Our first care was to unlock our closet, oust three intruders in the shape of well-grown cockroaches, and open the valise,—to be greeted by myriads of enormous black ants who had evidently been "at home" in it for many afternoons. Hastily summoning the school master, the valise was rushed out of doors. My poor blanket was cut into holes, many and large, and with such finely evened edges that scissors were evidently not in it. The sheets and pillows were unhurt, and after a vigorous shaking were spread on the wire mattress which rested at night on two school benches. Out of a tin box we took a small oil-stove, heated some cassava, which we ate with slices of salted meat ; opened a tin of "cocoa and milk," from which with some boiling water we made a pleasant and sustaining drink, and then began the work which we had come to do—teaching the many who came to us at the school-house, and going in search of those who did not come, till we had visited and given instruction in every East Indian house within walking distance. Dr. Morton visited the Guaico School walking that day seven and a half miles. I examined the Sangre Chiquito School and distributed some clothing and small rewards to all who had attended well in 1901. On such occasions our kind friends who provide boxes get many a blessing. One pleasant evening Dr. Morton instructed by means of magic lantern pictures, at the same time realizing \$3.00 for the funds. In the quiet of the Sangre Grande District we found the usual content and enjoyment in the work, the more so that the young hands of Mr. and Mrs. Harvey were holding the fort at Tunapuna.

The second picnic was held the following week at the opposite corner of our district, viz., Woodbrook—a suburb of Port of Spain and about 33 miles from Sangre Chiquito. There

* We recall only three occasions on which we reposed on school benches covered with a mat we had brought with us. A wire mattress softened by a blanket was the next step and luxurious by comparison.

is no catechist there, the work being done as well as may be by the school master, Nelson Imam Baksh, and his hard-working little wife, Alice, who was one of my first "girls." There is a small house where the missionary puts up for two or three days at a time much in the same style as at Sangre Chiquito. We began our picnic early Saturday morning, visiting and teaching many, both heathen and Christian, giving special attention to some who were to be baptized next day. On the Sabbath we taught in the school. Dr. Morton had a morning service with Communion and nine baptisms; we visited and taught all afternoon and had an evening service. Next morning early Dr. Morton left for College work in San Fernando, while I remained to examine the Woodbrook School in the reading of Hindi and in religious instruction.

II.—THE CHANGING FIELD

The movement by which the compact masses in villages and more especially on estates had become scattered in forest and on savanna was resulting in a situation that was far from having been anticipated.

S.E.M. :—Oct. 11, 1901. While Tunapuna continues to be the best centre from which to operate there is no hope, as things are now, of soon building up a strong congregation here. The census of April, 1901, shows that during the past decade the increase of the ordinary population has been twenty-nine per cent. In Tacarigua Ward Union, containing all our central stations, there was an increase of only seven souls, while in the adjoining Ward of Sangre Grande, comprising our newly established out-stations, viz., Sangre Chiquito, Guaico and Cumuto, the increase was thirty-nine per cent.

The loss to India was also largely from the central stations. In early days the number of immigrants returning was stated at seventeen per cent. Figures kindly supplied by our Immigration Office show that, "including children born in the Island, the percentage from 1900 to 1915 was 29.82."

The proportion of Christians returning Dr. Morton put considerably lower than that of the general population, but the process went steadily on.

. . . Several of our reliable Christians leave yearly for India, carrying with them certificates and introductions. This fact has its own significance.

Where not settled on their own holdings the habits of the people had become migratory in their search for a livelihood. This led to the adopting of more elaborate methods of enrolment.

Dec. 30, 1902. Our roll shows 1,790 baptisms in this district commencing Nov. 10th, 1881, with Alexander Campbell Bhukhan, called after a brother minister.

It became most urgent that all our baptized members should be classified in their district by families—alphabetically—the more urgent as before the appointment of my Assistant it was impossible to keep this work up to date. Out of one general roll seventeen duplicate books (one for the missionary and one for the district) have been constructed, by which every adherent can be identified at a moment's notice. The time and toil given to this will, we are sure, bear good fruit in promoting fellowship and organization and in enabling us to keep in touch with our widely scattered flock.

The comparing and verifying of these books became a feature of our visits to the stations. Each sheep on the list was called by name and his welfare if needful made subject of consultation between the shepherds.

The depletion of the older centres militated seriously against the development of self-supporting congregations.

The following written in 1895 to Mrs. Morton, then in Nova Scotia, discloses a rough sketch of plans for the Tunapuna field in view of the consideration of the whole subject at the meeting of Presbytery on January 8th, 1896 :

Tunapuna, Oct. 8.

Our Session went into the question of districts and mapped out the following :

1. St. Joseph, west of the railway junction, including Maracas and San Juan ; difficulty—one man is not enough for this district and the revenue is not more than \$6.00 per month.

2. Caroni—Revenue, \$10.00 per month.
3. Tunapuna, from Junction to Caura River, \$12.00 per month.
4. Tacarigua and Arouca, Caura River to D'Abadie, leaving out Piarco and St. Helena—\$10.00 per month.
5. Arima—\$4.00 or \$5.00 per month, and another at Sangre Grande.

But who are the men ? What should be Geoffrey Subaran's district ? He said a few days ago that he was willing to go to Arouca, but I think he should remain in the centre with me and Paul Bhukhan take St. Joseph and the west ; then who is to take Tacarigua and the east ? J. Boodoo is weak, and Latchman not so active as I would like to see him. We must try to get ready for January, 1896.

In his address before the General Assembly at Halifax, in 1900, Dr. Morton summed up the situation with regard to self-support, at the same time making a plea that Canada should not weary of aiding the infant Church.

. . . The problem of the Hindu people in Trinidad is in some respects unique. Circumscribed geographically by an island sixty miles by forty it is ever increasing numerically; 25,000 in 1867 it is now 85,000. Confined then to the sugar estates and neighbouring villages it now meets you everywhere ; then an almost negligible quantity it is now a prime factor in the outlook of the Island, for the people are pressing out into every part, turning our swamps into rice fields and our forests into cacao plantations. All this is very encouraging from a Government point of view ; as a Mission problem it is more interesting but less simple, especially in view of the present day demand for speedy self-support. At the Ecumenical Conference in New York we spent a whole day discussing this question which some regard as the chief test of a successful Mission. Well, in Trinidad self-support is kept steadily in view. In 1899 of the \$54,000 spent on the Mission the sum of \$36,000, that is 68 per cent., was provided in Trinidad and the contribution of the native Church was at the rate of \$6.22 per communicant.

Had we been dealing with the original 25,000 people on or around the sugar estates we would have been nearer self-support but further from success, for there are three things which have retarded self-support, yet every one of them is a matter for thanksgiving.

First, some of our Christian people have returned to India carrying to their countrymen the light of truth and the hope of the Gospel. Is that not a matter to rejoice and pray over, though it costs us in communicants, adherents, and contributions ?

Secondly, nearly 2,000 new immigrants arrive yearly from India. . . . bringing us a keen chilly wave from Hinduism. It is an adverse influence which has to be met and dealt with. It calls for more work and expenditure, but *it means enlarged and ever enlarging opportunity.*

Thirdly. The people have gone forth along every road and path and are settling on land bought or rented. These most hopeful settlements are often miles away from our Mission centres. Many of the people are from our older settlements and to some extent prepared to receive the truth. Now we dare not neglect such places. We dare not delay while the old are dying and the young growing up untaught. We feel that our mission in Trinidad is not to save money either for ourselves or for the Church, but to save souls—now—quickly—ere they perish. And we trust the mother Church in Canada, our converts on the field, and the God of all grace in heaven to provide the means till the infant Church can stand alone.

Nine years after the planning for self-supporting districts already presented we find that they had not materialized.

[To his colleague.]

Feb. 15, 1904.

With respect to proposals about grouping up stations, each to aim at self-support, have we not had that all agreed to and arranged and also a scale of salaries dependent on the collections ? At the very outset St. Joseph Centre, with Rev. Paul Bhukhan, and also Rev. Lal Bihari, had to be made exceptions. Later, Rev. David Ujagar left Oropouche and it had to become an exception, and so on till the exceptions were the rule. We then adopted one native preacher's sustentation fund for each field. Bhukhan had Maracas to some extent and Maracas collections were counted in his centre ; but it did not work. . . . St. Joseph ceased to be a centre for the sake of economy—also Tacarigua ; and all these changes were made in the interests of economy and extension, to get the means to follow the people into the [forest] settlements. Of course, there is a fictitious self-support. . . . One thing paid in full, and nothing paid for anything else.

So it came about that in spite of early hopes and intentions the whole district continued to be a unit with a series of distinct stations, each gradually developing, but all worked as one field in which the native pastors co-operated with the Canadian missionaries. An ordained man might have a special district but was not formally tied to such. The contributions of the Native Church continued to be treated as one fund.

The native pastors in the field were Paul Bhukhan and Andrew Gayadeen, ordained in 1896. Mr. Bhukhan was spared for eight years only to serve in the ministry. We were all attached to him. He was of a kind and generous disposition ; his cheery voice and manner always made his visits welcome. His excellent preaching and happy, yet always reverent manner of conducting public worship made him a lasting favourite with the Aramalaya congregation.

Feb. 8, 1901. Mr. Bhukhan is a good preacher—takes a text or passage as he finds it in the Bible, roots out its meaning, and is not afraid to speak plainly to the people about their sins and faults of temper.

His talents lay in holding an assembly rather than in building up a community. His career was essentially that of an evangelist.

After four years at St. Joseph he was, at his own request, removed to Tacarigua, where he lived in Miss Blackadder's house while she was absent on furlough. From Tacarigua, and after Miss Blackadder's return, from Arouca Mr. Bhukhan continued his work for the central district. At a time of need he removed to the Sangre Grande quarter. It was there that he began to suffer from paralysis which obliged him to retire from duty, leaving a blank in the staff not soon to be filled. He died in 1908 and was buried in La Peyrouse Cemetery, Port of Spain.

A suitable stone, erected by East Indian friends, marks his resting place. Rev. Paul Bhukhan's memory will long be fragrant and may well fill a high place in the records of early mission workers.

Mr. Gayadeen's career presents quite another type of usefulness. His missionary writes of him with evident pride as standing

"for years as a tree in the open, unshaded, unsheltered; he was largely instrumental in gathering at Caroni a church consisting of fifty communicants. His training as a Brahman made him naturally a shepherd—pastor—and this shepherding has been a marked feature of his work."

There were good metalled roads in his district of Caroni, and also miles of mud, but of this his zeal took no account. In 1900 there were fifty baptisms in his field, but this increase was discounted by ten removals of Christians to India, and eighteen to the interior of the Island. In 1901 twenty-four adults and eleven children were baptized, eight Christians died and twenty-one returned to India. These figures may be taken as an index for the years. Through them all Gayadeen knew no discouragement. Surely, if slowly, his little flock increased and attained an influence for good that could not be discounted in the quarter. The Hon. William Gemmell Kay, Resident Attorney, to whose beautiful home on Caroni Estate Dr. Morton often repaired when weary and travel-stained, had every opportunity of observing Mr. Gayadeen's career. Mr. and Mrs. Kay, who have always shown a deep interest in the Mission, frequently expressed their appreciation of Gayadeen's character and work and did much to aid and encourage him.

In a letter written in Hindi by Gayadeen and translated by Dr. Morton we get a glimpse of the two pastors working hand in hand :—

“Caroni Mission School,

April 5th, 1900.

This respectful letter to you I write with much consideration to inform you that on the 18th of March, the day of rest, the Lord's Supper was dispensed at Cunupia. In the church house there the people of Jesus and Hindus both were gathered together. Rev. Dr. Morton meritoriously drove ten miles to attend. From half-past nine till twelve o'clock all joined in singing hymns to God, calling upon Him in Jesus' name and hearing His word. Eighteen people, men and women, sat near to the Lord's table and according to due rite celebrated the Lord's meal, and that service closed with thanksgiving. One man was baptized with water and one person was chosen to be leader for experience or trial, that if found worthy he may be ordained an Elder. From Cunupia to Caroni is four miles to come. Here from two o'clock till four all the ordinances were fulfilled. Men, women and children met together, well dressed. After singing Dr. Morton preached. All the congregation listened with much loving desire. Then the names of those coming to the Lord's table were proclaimed and then all coming with love sat near and ate the Lord's food. Afterwards Robert Eccles, William Kalloo, and Alfred Sookoo were chosen as leaders for experience or trial and, if found worthy, to be ordained as Elders.”

[Mr. Gayadeen after describing a day spent on the Caroni Savanna, continues] : “We walked north and south, east and west. I do not look at myself, but I look at Dr. Morton, wet and dirty, and in the afternoon thirsty,* and was sorry, but when I spoke like that he laughing only said : “Oh, that is nothing

* In some localities we preferred to go thirsty rather than risk drinking the available water. It was quite common to carry a small supply with us, in which case there was the disadvantage that it would become quite hot in the bottle.

to the soldiers in South Africa." I tell you this to make it known to you how we go among the scattered and lost sheep to gather them into Jesus' fold.

I am thy servant,

GAYADEEN."

In the midst of his unsparing labours Mr. Gaya-deen was attacked with double pneumonia, which so undermined his health that in 1906 he was obliged to remove to the drier atmosphere of St. Joseph. From there, and later from Tunapuna, he continued working his own district, but not entirely confined to it, interchanging with the missionaries on a scheduled plan. With their promising family, consisting of four boys and three girls, Mr. and Mrs. Gayadeen occupied at Tunapuna a neat cottage within sight of the Mission house.

III.—PRINTING AND OTHER ACTIVITIES

The burden of school work and largely that of finance was now borne by the Colleague, and Dr. Morton gave himself to all that tended to consolidation. Sabbath work was scheduled so that no out-station got less than one service in the month from a pastor. Health and spirits were good ; Dr. Whittier said, in December, 1900, that it was as good as two or three glasses of whiskey to be a while in the enjoyment of Dr. Morton's companionship, but a medical friend saw reason to advise him to work "more like a man and less like an elephant."

Our missionary had long felt that a Hindi printing press would open up a wide field of usefulness that would extend to every corner of the Island, supplying local needs more effectively than could be done from India. There was an opportunity for purchasing type in Port of Spain.

I am therefore borrowing \$500, and purchasing all the East Indian's type and getting the press-work done in Port o' Spain by Mr. Adamson, who will look after the Indian compositors.

His next step was to buy a hand-press and remove the plant to Tunapuna, with some of his own boys as budding compositors under his own supervision.

Friends in Britain, and in New Glasgow, Nova Scotia, contributed generously to the cost. "After we get fitted out," he said, "the work will pay for itself bare expenses in money—the rest in what is better than dividends."

April, 1903. We have issued 5,000 copies of a Hindi hymn book, compiled by myself, and 2,000 copies of a simple catechism which we have never been able to get from India in a character and dialect suited to our people. [The catechism was adapted to the Hindi using the Nagari character and is now in its third edition.]

At present, besides Scripture texts we are issuing "The Direct Teaching of Jesus," in his own words

We can sow abroad the words of the Master with confidence that they will not return unto Him void.

[The printing] takes a good deal of time and care but is going to be a help to our work, which will extend to British Guiana, Grenada, St. Lucia, and Jamaica.

In addition to the school, the Girls' Home, and the printing office we were now to have a primitive carpenter's shop on the premises.

Efforts were begun in 1901 in the school-house after hours, as we were in the rainy season. A teacher was hired and four lads taught who showed great interest and aptitude and soon began to be practically useful. Aramalaya Church was furnished with American settees of a rather soft wood which had not resisted the ravages of termites. The young carpenters, under Dr. Morton's supervision, replaced them with simple, strong and lasting seats of yellow pine. "March, 1902, they are doing the

work very well now, but I had to watch them very carefully at first."

These older lads were then set to teach elementary carpentering in several of the schools. The scholars enjoyed it and did creditable work, but the amount of supervision necessary as well as the cost resulted in its being abandoned everywhere except in Tunapuna.

Attempts had been made from time to time to give practical agricultural training in our mission schools ; in the interests of the schools they had to be discontinued on account of the many parents who objected to their children handling a hoe. However, about 1899 the Secretary of State for the Colonies ordered the introduction of Agricultural Training into the schools of the Island.

H. H. Morton writes in 1903 : " More and more attention is being paid by the Government of Trinidad to Agricultural and Manual Training in the Primary Schools of our Island. Eight of the schools of our Tunapuna field, at the Schools Agricultural Show in December, secured eighteen prizes for excellent vegetables and fruits grown and exhibited by them."*

There were many difficulties in the way of making a system of school gardening an unlimited success. The attempt has done a great deal to foster more correct views as to the dignity of manual labour.

1909. With a few exceptions, all schools in Trinidad are obliged to teach the theory of agriculture to the upper class, and the practice of it, in the School Garden, to all the children. This is part of the school work daily, and the time-table may be departed from to secure suitable weather.

It was not popular at first with either parents, children or teachers. But, as it was a necessity, and earned a bonus for the school, objections were overcome and it is now treated as a very agreeable change from book work.

* Later they also secured prizes in carpentry.

In addition to a few northern vegetables, the gardens as a rule grow yams, tannias, ochroes, eddoes, egg plant, cassava, and a long list of smaller products. The annual show is kept steadily in view, when the judges will decide what prizes the school has earned, and the Governor and prominent men will make speeches, and the newspapers will print the list of prizes taken by each school. The questions of the great agricultural farm are the living questions in the school garden. What are the best varieties of seeds, or cuttings? What is the best soil and aspect? How should manure be prepared and applied? What is the best time to plant? Should the moon be regarded in planting or in pruning? And the missionary, who is school manager, is expected to be able to answer these questions as promptly as if it were a question of arithmetic or morals. A living school garden in the case of our children is a good substitute for Ancient History.

Industrial work must come more to the front. Hitherto our ordinary fund has made no provision for this, but in time it must get its place as of primary importance, next to the knowledge of God and His salvation.

No way opened up for the extension of industrial training, but of the young men taught at that time some still do the printing. Others make the simpler repairs to mission buildings, and all the school furniture, training younger ones also as opportunity offers.

Last Years at the College

Dr. Morton's work in the Presbyterian College was continued on the old lines, except for the interruption due to illness, in 1903-4. Toward the close of 1903, Rev. F. J. Coffin, Ph.D., returned to Trinidad and in 1904 received permanent appointment from the Foreign Mission Committee by whom it was arranged that his work was to be mainly educational, and the greater portion of his time to be taken up with his duties in the College in connection with the training of a native ministry.

The first term of 1905 was Dr. Morton's last in the College.

IV.—ON SICK LEAVE

IN 1903

In the midst of preaching, College work, pioneering and printing and possibly from pursuing them all with too much burning energy in a tropical climate and when more than three score years had been passed, Dr. Morton's health again broke down. The General Report says, "under the heavy strain of work he was carrying on ;" yet he was ever his own most exacting task-master.

June 5. I have completed my touring in the wood-settlements for the season.

July 2nd. June 22nd I was attacked by fever and dysentery, confined to bed for a week, and only to-day have left the house. Cause, run down generally, and over exertion on the 21st. I must now deliberately do less, and try to do it with greater spiritual efficiency.

He recovered somewhat but had a relapse. His physician diagnosed among other serious symptoms inflammation at the base of the brain and insisted on a hasty removal from the tropics—ten days only being allowed for preparation.

In the meantime he received addresses from his own people and from various other quarters expressive of tender affection as well as keen appreciation.

The Mission Council minuted the earnest hope and prayer that he might "be spared for many more years to this Mission that owes so much to his ability, thought and care."

An extract Minute of a meeting of Session held in Greyfriars Church expressed among other kind references, "Its high appreciation of the wisdom and public spirit with which he has so often represented the moral, educational, and general interests

of the community before the Government and in an executive capacity."

The Barnabas of our staff, our "Son of Consolation," wrote :

"12th August, 1903. On the 31st July the younger members of this Mission staff went to Port of Spain to bid farewell to Dr. and Mrs. Morton who were obliged to remove at once to a more temperate climate, as Dr. Morton had become seriously ill.

"Where could the needed rest and change be found? Medical advice said, "Absolute rest and quiet." This could not well be had in Canada. Some other place where there would be no chance nor temptation to discuss mission problems and plans, or undertake work, must be sought. As their youngest son had just graduated in medicine in Scotland, they naturally turned their thought thither, and decided to seek renewed health and vigour among the heather hills of that dear old land.

"When parting with our friends Dr. Morton's paleness and feebleness made a deep impression on us. Three or four weeks of illness had told seriously upon him. We returned home filled with serious thoughts like the following : "What if Dr. Morton should not rally?" "What if we have seen the last of the Grand Old Man!" His value to this Mission never seemed so great as when we were thus brought face to face with the danger of losing him. For thirty-five years he and Mrs. Morton have laboured most earnestly and faithfully for the cause of Christ in connection with this Mission—how faithfully those only know who have for years laboured with them.

"When the very trying nature of this climate is taken into account one feels that it is only those who have a very strong constitution adapted to it, who can stand the strain for so long a time. In spite of fears, however, we cling to the hope of seeing the

Mortons back again, and with renewed health and vigour holding for years to come the place in this Mission they have held so long and so well."

Dr. Morton sought the services of that eminent Edinburgh physician, the late Dr. Alexander Bruce, who treated him as a brother, saying, "We are each in his own way healers of men."

[S.E.M. to H. H. Morton.]

Edinburgh, Aug. 17, 1903.

Your father underwent a thorough examination yesterday at the hands of Dr. Bruce. He found no organic disease, but functional disturbance of the stomach and heart, brought on, he said, by over-work and probably some malaria ; thinks rest and change will do everything ; he gave William* some directions as he will be physician-in-ordinary for some time ; advises less work and more play for the future, and for men of your father's age, a furlough every three years.

It had meant a great deal that the work could be left without a care in the young and strong hands of the Colleague.

[S.E.M. to H. H. Morton.]

Crieff, Sept. 12.

Your father is steadily improving. At first he fretted a little and planned to go back very soon, but now he is getting to feel that rest is the one thing for him, which is good : you and I know better than most how near he came to an irretrievable breakdown.

Our hearts are much cheered by your report of the work ; it seems to us that everything must be going on very satisfactorily notwithstanding the drawback of a very heavy wet season. We are much pleased about Gayadeen instructing the catechists ; your father is gratified that you have been able to keep the printing-office open. I quite foresee that, if we are spared to return, we shall need to be the assistants.

Thanks to Elisha and her husband for their letter. Nelson wrote a very doleful one telling us how they wept floods of tears over our photographs because they look so old and broken down.

* Our son, in Leeds.

S.E.M.—London, Jan. 15, 1904. Dr. Bruce is satisfied that your father might return about April, all being well, but lays immense stress on his not working hard, and having variety in his work, and as much *recreation* as possible ; that word makes us laugh, does it not ?

J.M.—May 17, 1904. We returned from enforced silence on the 26th of April. Silence so far as man is concerned, but a time of much thinking and speaking toward God. What a source of strength and comfort this is in every time of our affliction !

June 16. I am much better than when I arrived home, but find it hard to avoid thinking too much about the work.

If I could do a certain amount and then go to sleep, or suspend thinking, it would be fine.

The East Indian Christians of St. Lucia wrote expressing themselves happy at his return. Dr. Morton replied :

July 8, 1904. We are glad to be back and thankful for my recovery and for the welcome given us by the East Indian people. Sometimes people ask certificates from us, but now the people are giving us certificates. Now, there are two kinds of certificates, one in *words*, the other in *deeds*. Sir Christopher Wren built St. Paul's Cathedral, London ; in the Cathedral is this tablet to Sir Christopher : "If you want to see his monument look around." In like manner the good conduct and character of the East Indian people is the best certificate and memorial of the work of the missionary. The "Living Epistles" are "known and read of all men."

V.—PRINTING, ETC., AGAIN

It was a happy day for the missionary when he found himself back in the little hot room that was dignified by the name of the printing office. "Hindi is my strong arm, both speaking and composing," he says. With this strong arm he would reach through the press—the masses, who, though living in a Christian country, were unprovided with periodical literature in the only language they could understand.

May 20, 1904. I brought out [from England] a wire binder and paper cutter ; they were a gift sent by a friend in answer to my prayers.

The Mission Council also authorized the purchase of a better press.

One of his most successful efforts was in connection with the "*Trinidad Presbyterian*," a monthly, published in English under the guidance of Presbytery to serve the purposes of the "*Presbyterian Record*" in Canada.

From March, 1905, we began to print four pages of Hindi in those copies of *The Trinidad Presbyterian*, which circulate among East Indians. In this way 26,600 quarto pages were put in circulation [in the year.] Contributions, in Hindi, were received from all the fields and from Demerara.

This Hindi Supplement was useful and popular among outsiders as well as with our Christian people. After Dr. Morton passed away it was found too onerous to be kept up by the weakened staff.

The printing of the International Sabbath School Lessons in Hindi with a simple commentary was begun and is continued till the present, though now without the Commentary. British Guiana and St. Lucia were glad to have a share of these double leaflets.

1907. The Hindi Sabbath School Lessons amounted to 150,000 octavo pages, all of which I edited. I also translated and printed for the Government all their Hindustani notices and circulars.

The Hindi Press, says the General Report for 1907, has given full proof of its exceeding great value to the whole Mission. Especially to be commended are its weekly Sabbath School leaflets which have accomplished much in the way of systematizing and making definite the Hindi teaching in the Sunday School, allying it closely to the religious instruction in the day schools.

To meet a long felt want Mrs. Morton prepared thirty Hindi prayers, of which we printed [1903] 1,000 copies. They are intended for the use and guidance of converts and had been much asked for.

[This is known as "Prarthna Mala," or "The Garland of Prayers." A second edition of 1,200 copies was brought out in 1914.]

June 18, 1906. I enclose, on leaflets, two hymns in Hindi translated by Mrs. Morton, viz., "Holy, Holy, Holy, Lord God Almighty," and "Fair is the Morning Land."

The story of the first mentioned translation is this. On a certain Sabbath evening in May, 1885, we had been singing the hymn in English when my husband suddenly said, "Oh, that some one would put that into stately Hindustani!" I loved the language as he did. Next day I tried and brought to him a Hindi version which I had been able to execute to the same metre. He seemed well pleased and in the second and revised edition of his Hymn Book [4,000 copies, 1912] has inserted it on page 62.

The new and enlarged edition of his "Git Mala" of 1902 was completed only six months before Dr. Morton passed away. This "Garland of Hymns" is in use at all Hindi services and has attained a wide outside circulation, even as far as Jamaica. It has the advantage over anything that could be procured from India that it could be sold for about half the price. Rev. Andrew Gayadeen gave valuable assistance in the editing of it.

Among other publications were included a brief "Manual of Church Forms," being a guide for catechists in the teaching of catechumens, by Dr. Jamieson, of Princetown, and a carefully prepared work called "The Valmikya Ramayana Tested," by Rev. Lal Bihari.

The Girls' Home—1902-1909.

The work of the Home went on, as already fully described, without a break in the years indicated,

except that when obliged to leave suddenly for Dr. Morton's health in August, 1903, six of our girls were taken charge of and their training continued by Mrs. Thompson, until April, 1904. During these last years we had no helper ; when I was absent Mrs. Harvey Morton took the necessary oversight of the girls and they taught each other. We had no income except what could be spared from the yearly allowance for catechists for the field. The Iere Home, too, had been opened in November 1905, under the efficient care of Miss Archibald. Nearly four years later, when about to leave on furlough, we celebrated a triple wedding ; three girls were transferred to the good care of Miss Archibald, and two went home to their parents. I felt that my work in that line was done. Eighty-three girls had been trained. In a period covering over eighteen years the Home had been in operation thirteen and a half, exclusive of the months during which the girls were trained in Couva.

Night School

In August, 1899, it was thought desirable to endeavour to come into closer contact with the youth of the village by transferring our evening teaching from the dining-room to the school-house. This we did, *meeting our scholars there four nights in the week*, which with the Friday and Sabbath evening meetings attended as they were by a goodly number of them, kept their evenings well occupied. H. H. Morton, then a visitor, assisted and sometimes Dr. Morton himself ; as our numbers increased small sums were paid to lads for assistance. We gave primary *instruction in the two languages suited to the need of each pupil with religious teaching and temperance work*. The school soon became popular and will go down in Tunapuna story as, "Madame's Night School."

S.E.M.—Dec., 1900. The pupils are constantly changing ; in a year and a half we have had ninety names on the roll, but those who have come and gone have all carried with them some knowledge of the Gospel with some love and respect for those who have sent it and thus the leavening work goes on.

About one-sixth of the pupils were Christian, the remainder coming from Hindu and Moham-medan homes. Some of these were of the most influential class. For the great majority of our pupils it was the only improving influence within their reach.

In 1902, Dr. Morton wrote, "Five of the advanced lads are taking a primary catechist's course under myself, and are helping in Sabbath School work ; the eldest of the five takes religious services." Of this class of lad we had fewer as time went on ; at all times, as was to be expected, we gathered in a large proportion of very raw material.

S.E.M.—June 9, 1906. Two of my small boys are in jail for a watch ; they brought it in to night school and said that a dying father had left it to one of them ; the police came asking for them and saying that it had been stolen from the ticket-master at the station.

S.E.M.—Heathen weddings have been going on all around, keeping the night school smaller than usual, but there is a marked change in some of the wildest boys.

S.E.M.—A little waif strayed in where waifs are always welcome. His poor tattered clothing was as black as his pinched face and shrunken limbs ; his eyes were heavy, and his vacant laugh suggested idiocy. The other boys gave evidence as to his spending his few hardly-earned cents on opium, and related his exploits in attacking them while under the influence of the drug.

S.E.M.—August, 1907. A very wild boy said to me of another, "Madame, he is not a good boy, and he drinks on pay-days, but if he keeps coming to night school he might ketch up hisself." And here I should like to say that we do not depend upon a mere course of reading and writing to help a lad to "ketch up hisself" ; it ought to do him some good, but it is not enough. We depend upon the Bible and can testify to the attraction it has for the wildest and most ignorant, though we cannot ex-

plain it except as it is the Word of the living God. They never seem to weary of reading it or hearing its teachings.

J.M.—Dec. 30, 1907. From a village upon which we seemed to have made no impression, this night school now draws a number who have learned to read the Bible in Hindi, and who prefer it to any other book. One of these a Brahman lad, when reading about Jesus, looked up into Mrs. Morton's face and said, "If Jesus would forgive my sins I would be well glad."

One of my early scholars learned to read both languages, married a trained girl, and is now a catechist, while she is a Bible-woman. Of the many hundreds who made attendances many are now teachers, pupil teachers or Christian workers ; the rest are scattered in all parts of the field, many better for what they were taught, others leading disreputable lives ; yet even these must often hear, and will, perhaps some day listen to a voice behind them saying, "This is the way ; walk ye in it."

Our Sabbath evening meetings were very enjoyable.

S.E.M.—1907. Sometimes in place of a lesson we pass an hour asking questions previously prepared, girls asking boys and vice versa. The questions are given in rotation, but any one on the other side may answer. A counter is laid on the table for each correct answer. Unsuitable questions are sometimes asked but nearly always from ignorance. A young Mohammedan usually asks questions in the prophecies of Daniel ; he owns one or two Second Adventist books. Another Mohammedan once asked, "What class of men is empowered by God to grant absolution ?" He was a small ignorant boy, so I was somewhat startled. I said, "Raj, where did you get that question ?" For answer he held up a soiled fragment of an Anglican catechism ; I said, "That is not a good question ; give us another." He then asked, "Who was the captain of Saul's army ?"

Beginners sometimes show themselves puzzled as to what is Bible truth, ranking along with it in their minds items of secular knowledge or lessons from their school books. Thus, a young Hindoo asked, "What person heard his name called three times ?" The girls answered with great confidence, "Samuel." "No," said Sankar. Timidly they ventured,

"Elijah," "Hagar," "Saul." At last, I said, "You will have to tell us, Sankar." With a glance of triumph he pronounced, "Robinson Crusoe, when the parrot called him." We tried not to laugh ; he was so evidently in earnest.

Evenings with the magic lantern were a feature of the work and held all over the field. Several of our lads were able both to manage the lantern and to give an instructive lecture from Scripture or temperance pictures. This method was found very helpful. A stillness that might be felt would at times pervade the room when there was thrown upon the canvas a picture of Christ on the cross or in the Garden, or even the final scene in, "The Drunkard's Progress," where the victim lay stark in the snow.

For the sake of the many well-behaved and lovable lads we avoid relating such of our experiences as are more suitable for the records of a police office, and some of which may be found in the fine brick building just down the hill from the Tunapuna schoolhouse, where the guardians of the peace do dwell.

In July, 1913, after fourteen years of this work, I was unwillingly obliged to resign it for other duties.

VI.—EXTENSION

1900-1912

The results of the Census of 1911 as compared with those of 1901 show that the movement of the population from the older centres outward was continuing. The general increase had reached nearly 22 per cent., but the unevenness of distribution is manifest from the fact that while in the little town of Sangre Grande the increase was 1,021 persons, in Tunapuna it was only 101 persons.

Gravelled roads were being extended through the forests.

The Mission must follow those whom she had already taught on the plains.

The area remaining to be occupied was, to the north, in the higher reaches of the valley of Santa Cruz ; and on the east, southward from Sangre Chiquito till the borders of the Princetown field should be reached.

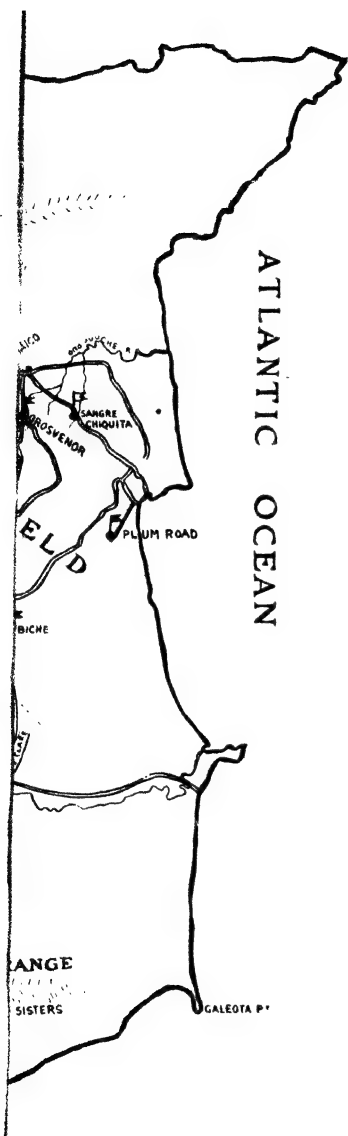
San Juan and Santa Cruz

After many vicissitudes at San Juan, consequent on the abandonment of sugar estates a very desirable site was obtained, and a school established which, after some delay, came on the assisted list in 1906.

In the valley of Santa Cruz, on the fine site given by Mr. Stollmeyer, a building was erected in which Sabbath services are regularly held, as well as a school, which, though too small to be assisted, provides for the valley dwellers. The work done on the occasional visits of the missionary to this secluded spot is well illustrated in the following letter :

Oct. 3, 1901. Sabbath, the 29th ult. I spent at Santa Cruz. At the head of this valley, ten miles from Tunapuna, I began work at 10 a.m. I was in the mountains behind Port of Spain. Here, a mile apart, lie two estates, Sosconusco, and San Antonio, which have long been famous in Great Britain for the quality of their cocoa.

Our meeting at Sosconusco was held in the open air under the shade of some trees. Our lesson was taken from a picture-roll—Christ pointing to heaven and uttering the words, "Blessed are the pure in heart for they shall see God." In the audience was a man who knew me when I lived at Iere Village over thirty years ago, and whom I had only seen once since. He can read Bengali well and was then interested in the great question. He drifted away beyond our reach and knowledge, was baptized, married, and his children baptized in another church, but they have all been neglected. And now I





A CLASS OF GIRLS---IERE GIRLS' HOME---PRINCETOWN
Mrs. Adolphus
Miss Adela Archibald

Photo by Geo. Adhar, San Fernando

meet him again, with his worn and yellow Bengali Bible still in hand, but his first love forsaken and the better hope dimmed.

Another hearer was a woman who had been baptized in Ghorakpur, India, and can read Hindustani in the Roman character. She produced her New Testament, wanting a few leaves at the beginning and end, which she explained were still safe in the centre of the book. How came this woman to drift from Ghorakpur Mission School to Sosonusco?

Her unmarried husband is an intelligent and very quiet man. These two joined issue with the Bengali on my side when he offered worldly excuses for not being more faithful as a Christian. The Hindu's theory was simply this, "A Christian has no business to be anything but a Christian in all places and in all weathers."

The question with which I had to wrestle was, "How can man be forgiven and accepted of God?" We have a common starting point with the Hindu in the statement that, "without righteousness—merit—sin cannot be done away." The wrestling was over the point—whose merit or righteousness? Our own? Another man's? or God's. They seemed to forget the question of creeds and to be struggling only with the question of fact. Can a man pay his debts to his Heavenly King in his own debased righteousness when he cannot pay his tribute to his earthly king in his own counterfeit coin? We forgot the hour and food and the next engagement till it was admitted generally that only "the righteousness of God," brought to us in Jesus Christ, can "cover" our sin and secure forgiveness and that we must heartily accept this gift as our only hope.

Food was eaten as we drove to San Antonio, where we found the people waiting, not a crowd but all on the estate.

We began under a tree but the sun came out so clear that the heat and glare drove us to the house of the Sirdar, (headman), where we filled a room twelve feet square and a narrow gallery. The Sirdar and his family are Christians and at this service a man of fifty years, his wife of forty, their son ten years, and a single man thirty years of age were baptized. These people had been taught the Way of Life chiefly by the catechist. Space forbids me to give any detail of this meeting.

Within a mile lay a woman of sixty years, ill, probably on her death-bed. Her home is forty miles away, with a son who is a Hindu. Another son, one of our communicants, had brought her to his own home to care for her. She had never quarrelled with him for becoming a Christian, but when instructed and urged to decide for Christ had pled that she was too old to change and should be left in peace.

Here we had another hour of wrestling. She was not suffering much, but she realized how near her end might be and was serious. Hinduism, she admitted, had given her no hope of forgiveness and heaven. But there lived within her a sense of sin, of the value of her soul, and of spiritual things. As we went on she admitted that there was hope of salvation only in Christ. Even that admission seemed to alter the aspect of her face. And the transformation went still further when later she admitted that the hope was not a mere hope, but a glorious fact.

But then the shadow returned. "It is not for me. I am a sinner, old, ignorant, and dying." We wrestled on. "It is for you, and *now*, if you will surrender yourself to the Lord Jesus." "What must I do? What must I give up? Will I have to eat beef?" "No; you can continue to eat the same food and wear the same clothes, only you must give yourself as a lost sinner to Jesus. He will do all the rest." She looked steadfastly at her son, and said, "I think I will be baptized." He replied, "Do not accept baptism to please me. Baptism is easy; but to surrender to Christ and follow Him is hard, and without that there is no gain in baptism."

There was no formal prayer; words came slowly and were few, but we could see the soul-travail of the woman and the light breaking, till at length she said, "Yes; *I give up all and accept Christ as my Saviour.*" I then read, "Let not your heart be troubled," etc., and at the close of a service, long to be remembered "Lois" was baptized.

We turned homeward, but called at yet another estate to see a Mohammedan Sirdar, who formerly resided at our Guaico station and attended our services there. In a few minutes all the East Indians on the estate, about a dozen, were gathered and we had an open air meeting in the cool of the afternoon. Not a word of objection was raised; no time was wasted on controversy. The seed was sown in peace to bring forth, we hope, much fruit in due season. At dark we were home again, having during the day seen and been satisfied with the work of the catechist of the district. The Bible-woman of Tunapuna was asked for, and one woman, she of Ghorakpur preferred this request, "Tell your workers to teach us something definite every time they come."

Cumuto, 1901

Turning eastward to that part of the forest district that had been opened up by the Arima railway

extension at Cumuto, after three years of pioneering, we find an assisted school opened.

March 28, 1900. I have been away in the Indian Settlements two days. By rail to Cumuto Station and on foot out toward Tamana,* walking six or eight miles each day. I slept at a cacao estate and carried food except my dinner, which I got at the estate. When I set out my pockets were stuffed with food, and I carried in hand a small newspaper parcel. When I returned the food was gone and the parcel was in my pocket. The bachelor manager of the cacao estate had gone to Port to sail for England, so I had his home to myself.

Nov. 25, 1901. Yesterday I spent in the new settlement of Cumuto. One of my duties was to register the children for the new school which opens there to-day. We registered thirty-two, only three of whom were girls; this shows how the education of girls is regarded among Hindoos and Mohammedans. Only two of the thirty-two have been baptized and only one of the parents is a Christian, so that it is a new work in the woods where the people have taken up Crown lands. Take in 8 point—

A glimpse of the work at this station is given by H. H. Morton, about 1903.

"To get to Cumuto school after leaving the railway, I usually walk; first of all, because the road is, for the most of the year, a deep mire in which one's own legs are more trusty than a strange animal; and secondly, because the road passes through woodland scenery that would ravish a Kingsley's heart, shrines to linger in and walk slowly and reverently through. Sometimes on both sides tower huge forest trees, darkening the road, and from these trees hang long lianes, like the ropes from a ship's sail, while beneath in the dark, cool shade the fern, wild lily, and a thousand mosses flourish.

"Usually on the road I meet but few faces and have wondered sometimes what I should do supposing a boa or some such lively member of the snake family were to meet me by the way.

"In the settlement itself live, for the most part, Hindoos and Mohammedans. Many of these have from five to ten acres of cacao land which they industriously cultivate, and with a wife, four or five children, a beloved cow, and a donkey or two live happily. Between eight and nine o'clock in the

* The highest point in the central range of hills, 1,025 feet.

morning, out of these cacao places troop thirty or forty children to our school house.

"In the wet season they often wade through mud and water, and if soaked to the skin the boys take off their shirts and dry them on the tin roof of the school, or calmly spread them out in the play ground for wind and sun to dry them by breakfast time [at noon]. The older scholars are very eager to read and many who less than two years ago could read neither English nor Hindi can read both very nicely now and show proficiency in writing and arithmetic.

"None of the school boys are Christians ; still, they eagerly learn every month a native Christian hymn, a portion of the catechism, and the story of Jesus in Hindi. The bigger scholars gather for Sunday school, and come to service when ever a catechist or preacher can be spared to give them a visit.

"Let me tell you a little about the pupil teacher. Although a Christian boy, he, without benefit of clergy, took unto himself a wife and a heathen to boot. With a sad heart I had to dismiss him. In three months' time she had become another man's wife. After due repentance and full confession of his wrongdoing he was taken back into the school ; he is now trying hard to please and in addition to his other work teaches a class of young men every night. On my last visit he joyfully told me that a Christian woman and her daughter were "hard after him," and he has ideas of giving in and will then have a nice little Christian wedding in the Church.

"On my last visit to the school, I was called to see a Hindoo family. On reaching the house I found five of the family very ill with fever and dysentery brought on by drinking muddy water. Next day proper medicine was sent them ; they are my firm friends and three of the boys attend school regularly."

Cunaripo, 1904

A similar work was established at Cunaripo, about three and a half miles south of Guaico. Here a gravelled road winds around the foot of a hill, on which, as on a head-land, are situated the school and the teacher's house. The view from the school-house door takes in a wide extent of country yet scarcely a roof is visible—all hidden by the growth of cacao, with its covering trees. Here an average of at least eighty-five children gather, travelling



A FOREST TREE WITH LIANES

Courtesy of H. Strong, Port of Spain, Trinidad



A FOREST HOME

Courtesy of East and West

long and lonely paths through the woods. Adults assemble for Sabbath services or gather at Guaico at the recurring communion seasons.

Grosvenor, 1906

Farther eastward, and on a prominence similar to the one described at Cunaripo, a school, at first called Coal Mine, now Grosvenor, was established after three years of preliminary work. The proprietors of Grosvenor, a cacao estate near by, have given encouragement and help.

August 15, 1907. On the fourth instant, I was holding service at our last opened station. There were about fifty people present, of whom not more than one-fourth were Christians.

As we finished repeating the ten commandments in unison, which we often do in our services, a young man looked out the side window and signalled two others to follow him in silence. This they did and other young men rose and followed in absolute silence, till one-half of the audience had gone and nearly all the others had crowded to the gallery and were looking out.

From where I stood, I could see that some had their sticks in order ; others were taking up stones and all, in perfect silence were hastening to two huts near by. These they surrounded and investigated carefully. The word soon spread that the thief, or supposed thief, had escaped. They then filed back very quietly, took their places, the text was announced and the service went on as if nothing had happened.

I made no reference to the matter, and left it to be understood that, under the circumstances, the incident was natural and normal. If the game of a thief had to be interfered with during service they could not have done it with more composure and propriety.

One gets used to interruptions, especially in the new stations. Babies and women are the chief transgressors. But how can one contend with women and babies ? "Ye have need of patience," is a true text for two reasons : (1) Our patience is small, and (2) there are many things to try it.

Biche, 1909

H. H. Morton reports nineteen schools under his care in 1908, and adds : Permission has been

granted by the Government to open a school at Biche, seventeen miles from the Sangre Grande railway station, just where the Tunapuna and Princetown fields meet.

The building and cost of school till it is assisted, say a thousand dollars must be met outside of the ordinary estimate, namely \$4,884 for 1909.

Permission was asked and obtained to use the sum of \$1,000 offered to the Mission by a native Christian woman on condition of receiving six per cent. on the same till her death. The school and teacher's house were built with the offering which, with gracious ardour, the widow devoted to her Lord.

The extension toward Princetown brought Dr. Morton into touch with East Indian friends of early days, who had settled there.

Plum Road, 1910.

H. H. Morton reports at the same time, "Another station in the woods awaiting a catechist and a school." This was Plum Road, the last opened during the lifetime of Dr. Morton. The school premises are built altogether of native wood, cut out of the forest at Brigand Hill. The woods used were balata, acoma and cedar. The school is just in front of Brigand Hill; a spring of never-failing water, an ample supply, gushes out about forty feet from the school-house.

Dec. 31, 1906. Some of our buildings are wholly, and the remainder in great part of native wood. Imported lumber has been high-priced and inferior, so that native wood, though costing more at first, is decidedly cheaper in the end.

Looking to the future, I have planted up in spare pieces of mission land 50 Honduras mahogany, 1,050 cedar and 400 carapa trees. This work should be continued till every spot

available is filled with valuable timber trees. This tree planting has been an object lesson to our people which is already bearing fruit.

The forest stations were now six, with their various roads converging to the railway at Guaico. This makes the importance of the village of Guaico, that it is the natural centre for the district containing the five schools just described and also convenient to Sangre Chiquito. A roomy plot of ground beside the main road had been secured at this centre ; the small Guaico school had become an assisted one ; a teacher's and also a catechist's house had been built. It was very desirable that the missionary should pay lengthened visits to this interesting and hopeful part of his field.

Accommodation was absolutely necessary, but we had no means to build. In July, 1910, through the kindness of a personal friend in London, Mrs. Morton was able to devote £50 to this object. With some seasoned native wood which we had on hand, a cottage, 26 x 18, has been built for the missionary's accommodation when living and working in this part of the district.

The gentleman referred to was the late Henry Silver, of London, England, formerly of Havant, Hants Co. In memory of Mr. Silver, the little cedar cottage is called, "Havant House."

Dr. Morton's last appeal for extension.

Extension was a part of Dr. Morton's gospel. Some early ideals might have been forced by a changed environment into different moulds, but the grand ideal remained, that to every East Indian in Trinidad should be afforded the opportunity of learning his duty to God and man.

Dec., 1910. Two things urge us to press forward, namely, the increase of the East Indian population which is growing

at the rate of 3,400 per annum, and now numbers nearly 111,000 and the movement of the people from our older stations to our newer fields. . . . We are thus urged on to follow our people and extend deeper and deeper into what were till lately forest lands. We cannot afford to wait, for the coming of fresh crowds increases the mass of heathenism and the strength of the opposition to the Gospel.

VII.—NOTABLE FEATURES

Last Visit to British Guiana

This was made in 1907, with a view to assisting Mr. Cropper in securing an Act of Incorporation for the British Guiana Mission similar to that in operation in Trinidad. At the same time Dr. Morton spent a week in visiting the mission field.

Changes in the Mission Staff

There were marked changes in the Staff during these years. Mr. and Mrs. Macrae, beloved and esteemed, retired from Princetown in 1905. They loved their work and it had prospered in their hand. Mr. Macrae had tried a sojourn in Switzerland, but it failed to build up his health. On leaving Princetown he wrote : "A more inviting field of labour for a vigorous young man, bent on winning souls, could not be found outside the heart of India or China, if there."

"Dr. Grant's retirement in July [1907] on account of the ill-health of Mrs. Grant and of his own advancing years, deprived the Mission staff of a member whose diligence, zeal and self-denial never flagged during the thirty-seven years that he spent in that Mission field." Among the last words written by Dr. Grant from Trinidad are these : "As I have strength, it will ever be my aim and effort until death, to seek to

put the world in possession of the gift which to us is the Unspeakable Gift."

Mrs. Grant, acting on medical advice, had already retired from the field in the hope of finding relief from a very distressing form of neuralgia. Her absence made a great blank in the wide circle in which she had moved as the friend and helper of all who needed her. At a very early date work for women was done by Mrs. Grant ; the women of Susumachar are always ready to speak of their indebtedness to her.

Dr. Grant's grand work for Trinidad would require a volume for itself ; our sense of its greatness and value restrain all comment ; nor is comment necessary on a work that is known and appreciated in the length and breadth of our Church and beyond it, and enshrined in Trinidad.

During 1907 the Island had been visited by an epidemic of yellow fever which appeared to have passed away. There had been no death from August 18th till October 12th, when Rev. A. T. Firth, B.A., arrived to succeed Dr. Grant. On the 1st of November, we were rendered anxious by hearing that he was ill. He died of yellow fever, after five days ; having been only twenty-six days in the Island.

In that year the shadow of death was cast on not a few of our homes. Mrs. Thompson had a long and serious illness. While Mr. Firth was being anxiously tended in one mission house in San Fernando, she was under Mrs. Fraser's kind care in the other. In May 1908, Mr. and Mrs. Thompson laid away their babe in La Peyrouse cemetery, Port of Spain. In June, Mrs. Thompson and their four remaining children retired to Nova Scotia. This movement was demanded by their state of health as well as for the education of their family. At the close of 1910, Mr. Thompson resigned his work

in Couva. "For twenty years Mr. Thompson had laboured with great zeal, energy and success."

Last Visit Home

Notwithstanding the advice of the Edinburgh specialist that he should take furlough after three years of work, Dr. Morton completed the full term of five years.

Dec. 31, 1908. Since our return in April, 1904, I have been only five Sabbaths out of the pulpit, in every case through illness.

It seems to us that in no past year have Mrs. Morton and myself been able with such satisfaction and joy to give of our best to the work of the Mission.

Jan. 15, 1909. I am drawing away from all new outside work. Dr. Reade wonders that I can go on travelling and working as I do and urges furlough in May—rest being necessary if I am to look forward to another term in the work. At sixty-nine years of age five years without even a week's holiday is considered enough.

Dec. 1909. From January 1st till May 10th, I kept up all my meetings for public worship as in previous years and devoted much time to visitation of the Christian people. I also prepared the Hindi Sabbath School Lessons in advance till the end of the year. This I did to relieve somewhat the pressure on my colleague during my absence on furlough.

As the time for parting drew near, many tokens of affection were received from his people ; of their addresses the following is a sample.

"We the Elders of the Sangre Chiquito Church, on behalf of the congregation approach you on this the eve of your departure from the Colony on furlough to express our heartfelt gratitude to you for the many inestimable spiritual benefits we have enjoyed as a result of your long and devoted ministry to us.

"By your love, your indefatigable zeal and energy, and your forbearance in all things which concerned the spiritual welfare of your people you

have won the hearts of one and all. In fact your name has become a household word among us.

"A minister's path does not often lie among a bed of roses, and you have not been exempt from the trying ordeals associated with ministerial life, but you have always maintained a calm and peaceful disposition in the midst of them all, and this was due to your firm trust in God. You have spent your whole life, or at least the better part of it among us in working for our highest good.

"We feel very grateful for the many inspired sermons which you have delivered to us in this place, and assure you that they have made a deep impression on our minds. The very consistent life you have lived among us has also had in some measure a deep effect upon us ; and when you shall have gone to the "bourne whence no man returns" the footprints you have left on the sands of Time will remain immortal, and your name will be handed down to posterity in letters of gold.

"We wish to convey our profound gratitude to Mrs. Morton, who has hitherto worked hand in hand with you for our good, and was the first to evince a special interest in the training of our girls in making them fit to fill their positions as mothers in the future. We wish her to know that we realize the importance of her work.

"And now that we are met to bid good-bye to you we feel that we will miss the beloved presence of our grey-haired pastor. . . . and we pray God that He may bring you back safe to us filled with new vigour and fresh zeal to continue the good work you have so well begun. . . ."

On May 10th, we sailed for New York, and spent two months in Toronto, gaining much information in reference to printing. We shall never forget the kindness of old and new friends in Toronto.

At Hamilton we had an opportunity of addressing the General Assembly on Foreign Mission Night. Later, we held meetings in Quebec, New Glasgow, Halifax and St. John. At the two last cities, and before the Presbytery of St. John, I presented an earnest appeal for the extinction of the Foreign Mission debt.

We crossed the ocean in July, and hastened to London.

I had been requested before leaving Trinidad, to report myself, if possible, by the end of July in London, with a view to giving evidence at Downing Street, before a Departmental Committee, appointed to consider the question of emigration from India to tropical Colonies. I gave my evidence on July 29th, and had an excellent opportunity of presenting the case of the East Indians in Trinidad in its social, educational and economic aspects. The report of that Committee may lead to the extension of East Indian immigration in such colonies as Trinidad, British Guiana and British Honduras. It is evident that the East Indian in the West has become visible, and is recognized by the authorities at the Colonial Office as never before.

I also emphasized the importance of getting real agricultural labourers, as very often the drawback to the Immigrant and to the employer arose from the wrong kind of men being recruited.

During the summer we renewed acquaintance with Mr. and Mrs. J. R. Greig, of Glasgow, Mrs. Cuthbert in Ayr, Mrs. Riddell at Greenock, and in November enjoyed a visit to the Messrs. Cadbury. These friends are mentioned not only as mine host but as warm friends of the Mission.

While in London to relieve the tedium of the holiday Dr. Morton spent long afternoons in the reading room of the British Museum studying the early history of Trinidad and making notes which afterwards took the form of the "Chapters," from which we have quoted liberally. He also spent pleasant hours at the offices of the West India Com-

mittee,* of which he was a member. Before leaving England he enjoyed a meeting with two gentlemen who had done much to encourage his work in its earliest stages.

On the 23rd March, in London, I lunched with Lord Stanmore—forty years ago Sir Arthur Gordon, and Governor of Trinidad. Lord Stanmore is eighty years of age, but straight and active. I dined with him when I arrived in Trinidad (Jan., 1868) and he sent me two handsome contributions for our Mission. We had not met for forty years, and very naturally took a good look at each other when we did meet; the lunch was my second visit.

April 8, 1910. I had a grand afternoon with Sir David Wilson formerly of Trinidad and afterwards of British Honduras. He lives eight and a half miles from Winchester.

Dr. Morton has recorded his joy at having begun the return journey.

March 27, Winchester. Here we are sixty miles from London, that is, sixty miles nearer Trinidad, and only twelve miles from Southampton [our port of departure.] I shall be heartily glad to get back to the dear old island, and to a quiet home life amid roses, oranges and mangoes and grand-children.

VIII.—LAST YEARS

We landed once more in Trinidad, April 26, 1910. The usual work was resumed of which Dr. Morton writes at the close of the year :

With some shades to keep us humble, the work has been encouraging. For example, in this field one hundred and nineteen were baptised during the year, thirty-six of whom were adults. Of these, eight were over forty years of age and one was

* The West India Committee is an incorporated association of Planters, Merchants, and others, being British subjects, interested in the British West Indies, British Guiana and British Honduras, whose object is, by united action to promote the interest of the industries and trade, and thus increase the general welfare of those Colonies.—“Trinidad Year Book.”

seventy. We have been told "the young are your only hope;" Divine grace knows no such limitation. Grey-headed and feeble men and women have been brought to Christ out of Hinduism and Mohammedanism.

In March, 1911, H. H. Morton left on furlough with his family. During his absence of six months the care of schools and of finance fell on the older missionary with the help, for a time, of David Lakhan, the Maracas teacher.

[To his Son.] As to myself, I am keeping wonderfully well. I have, of course, some heavy Sundays, but David Lakhan is a great help. He is a good English scholar. He inspects the distant schools, writes and checks up the books, and does other clerical work.

Soon after the return of his colleague, on December 5th, 1911, Dr. Morton completed his fiftieth year of service for his Church.

For the privilege of working in the ministry for fifty years to-day, and for the results we feel nothing but thankfulness. To God be the glory !

It was arranged by the Presbytery that there should be a celebration of the Jubilee at Aramalaya Church, on February 16th, 1912.

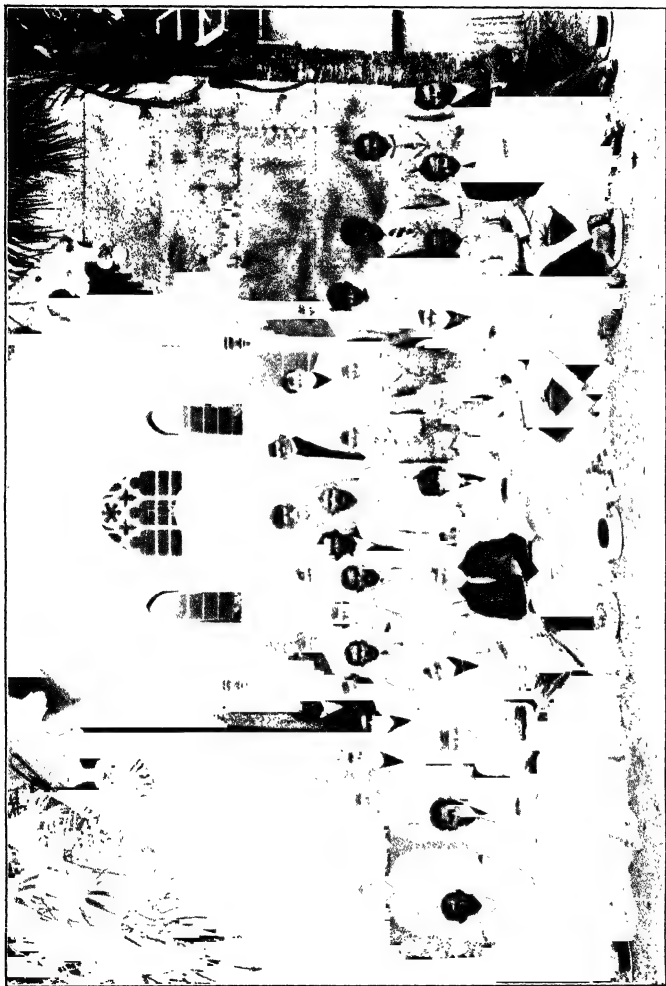
After Forty-four Years

We feel obviously debarred from attempting any summing up of Dr. Morton's work and the results of the Mission in general as this might fall to be done by the ordinary biographer. Extracts are offered from the Jubilee addresses and publications to do what they may as a substitute. We ask the reader to look beyond their primary aspect to the information they afford.

Under the auspices of the Mission Council, a booklet was prepared, giving some account of



CHARLES CLARENCE SOODEEN



REV. H. H. MORTON AND WORKERS OF TUNAPUNA FIELD, 1913

early history and present position of the Mission. From this and other papers and practically in Dr. Morton's own words a general view of the position reached in the Tunapuna field at this date is obtained.

This whole district, at its present stage, is a series of distinct stations, each gradually developing but worked as one Mission Field, in which the three pastors co-operate. There are 20 schools, all with suitable buildings and assisted by Government, [viz.] Woodbrook, San Juan, St. Joseph, Maracas, St. John, Tunapuna, Tacarigua, St. Helena, Caroni, Warrenville, Cunupia, Chaguanas, Charlieville, Cumuto, Guaico, Cunaripo, Sangre Chiquito, Plum Road, Grosvenor, and Biche. These with four others are the preaching stations, having regular Sabbath services, conducted by one of the ordained missionaries, a catechist, or a teacher.

The Lord's Supper is dispensed quarterly in 12 places. The total number of baptisms for the district is 2,823*—for 1911 it was 112. There are 276 communicants. The average contributions of the Native Church amount to about \$1,200 per annum, being \$4.28 per communicant.

There are three churches—939 children in Sabbath Schools—3228 scholars on the day school roll with an average attendance of nearly 2,000. Two native ministers have been raised up—one of them now dead—5 catechists are employed along with 8 teacher-catechists, 17 teachers and 43 pupil teachers—all won for Christ out of heathenism.

In the accompanying photograph H. H. Morton and his band of workers are seen. The workers are practically as when Dr. Morton passed away. One, Jos. E. Gibbings, after a long and creditable career as a catechist, has been admitted to the ministry. Among those whose years of useful service entitle them to special mention are Alfred Ramprasad, Nelson Imam Baksh, and David Lakhan. Mr. Lakhan had once and again been urged, and without further preparation, to enter the ministry, but declined, feeling himself specially called and

* On a small separate paper I find: "Number of baptisms in Tunapuna till April, 1912, 2,884.—J.M." This note was probably his last.

fitted for school work with such preaching as he could overtake.

With regard to statistics for the whole Mission some tables, first published as appendices to the Jubilee booklet, will be found at the end of our volume.

We regret that our pages have not afforded scope for any history of the labours of the many devoted men and women who side by side with Dr. Morton bore the burden and heat of early days in Trinidad. We trust that such may yet be written. In the meantime they have a lasting testimonial in the general results of the Mission, one too needing little comment from us. The three children on the door step at Iere Village had become in 1911 over eight thousand enrolled in sixty-one schools. There were eight Canadian missionaries and professors, a Training School, a College, and more than seventy preaching stations. There were seventy-two Sabbath Schools with enrolment of three thousand seven hundred, two native ministers, fifty-seven catechists and thirteen hundred communicants. The yearly contribution of the Native Church was over seven thousand dollars, an average of five dollars and forty-one cents per communicant.

A marked contrast is afforded between the position of the East Indians in the Colony in Iere Village days and that reached in 1911. Then strangers and untaught, beyond their daily labour on the estates, truly valuable though that was, they had little to offer to the Colony. Now they had become an integral element in the land, capable in business, managing properties of which they are the owners, represented in the Government service and in the law courts as interpreters and even lawyers.

In all this Dr. Morton and Dr. Grant rejoiced as only those could do who had been with them in the day of small things, but most of all as mis-

sionaries their pride was in the fine band of Christian workers who had devoted their lives to the religious and moral interests of the Trinidad that was to be.

Among such workers Charles Clarence Soodeen was the sole survivor of Iere Village days. The reader will remember him first as a lad receiving elementary education under the personal tutorship of Mr. Morton, then as teacher, preacher, elder, and merchant, in all consecrating himself to the interests of the Mission and growing with its growth. In his later career he proved capable of filling a position of high responsibility not only in the Mission but in the service of the Government, so that in 1911 Dr. Morton could write of him :

His experience in an office and in business was undoubtedly an important part of his education for the work of a school manager, and other responsibilities of his position, for the qualifications needed in business are very necessary in Mission work. In 1891 His Excellency Governor Robinson appointed him a member of the Board of Education and he has been periodically re-appointed every term since. Soodeen was always fond of reading, and this habit has continued his education and brightened his ministry * all through the years. He has the practical gift of getting on with other workers—outspoken but respectful and considerate. Others may surpass him in speed, but under different masters and missionaries for forty-two years he has maintained a character for consistency and trustworthiness. He has again and again taken the financial management in the absence of his missionary on furlough, and always acquitted himself satisfactorily. More might well be written of him, but he is still with us ; he seeks not the praise of men.

Rev. Dr. Falconer, Convener of the Foreign Mission Committee, who re-visited the Island in 1904, conveyed to the Home Church the result of his observations on that occasion in these striking terms :

“If the Maritime Synod had no further results for its Foreign Work, no New Hebrides nor Demerara

* Mr. Soodeen was invited to be ordained without further study, but declined from motives of the highest kind.

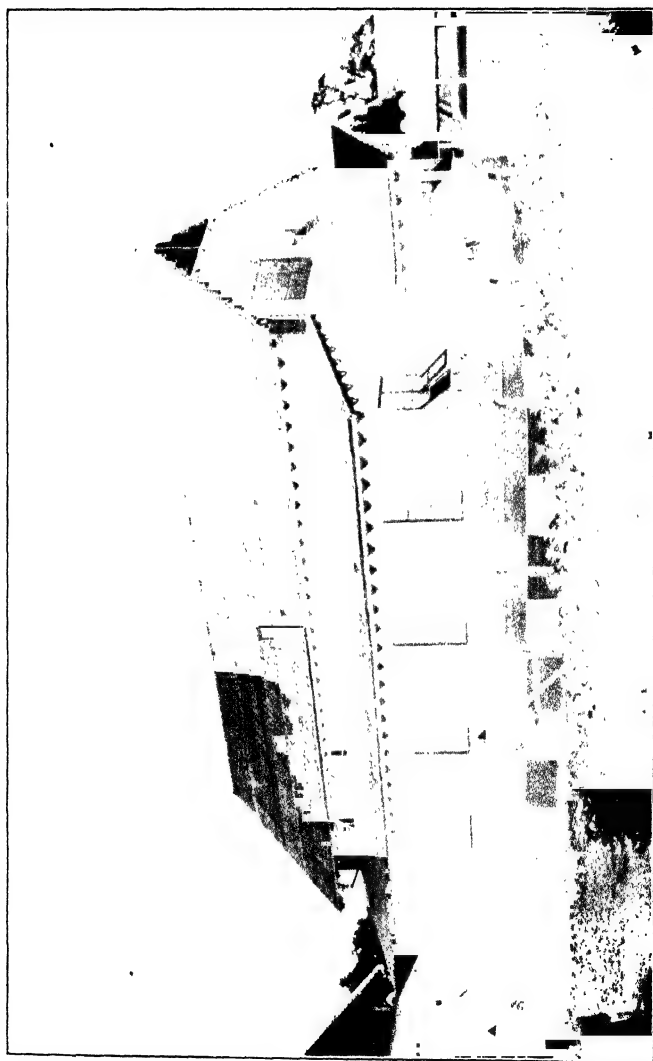
nor Korea, Trinidad alone would be a rich reward for the labour expended. To take one of the many colonies of the Empire, and transform what will be a chief element in its population from the condition in which they are when they come from India to what many of them now are is a great work when viewed in its relation to all future time, and infinitely greater in view of eternity."

Among Dr. Morton's notes we find nothing in the nature of an appreciation of the position of the Mission among the East Indian population such as might have been expected at such a marked date as his Jubilee. We find, however, two suggestive facts throwing light upon it for the reader.

When the missionary began work in Iere Village the East Indians were comparatively new to the Island ; to listen to what the Sahib had to say was only one among the many novelties ; audiences were, for the most part, easily gathered. Now no longer strangers the two great non-Christian elements had become deeply entrenched. As the Native Church had grown and developed its organization these two had multiplied their places of worship, and each in its own way, organized its followers.

Dec. 30, 1902. The separation between the heathen and Christian communities has become more marked from the fuller recognition on both sides of what the Church means. While this has its discouraging aspect, we hope it is a step toward a higher Christian ideal and a more effective tribal conscience which will promote discipline and good morals.

Dec. 30, 1904. The separation that has gradually taken place of Christians, Hindoos and Mohammedans in worship, has lessened the attendance at some of our stations. The Word is listened to at cottage and other meetings, but many are restrained by their fears and by their fellows from attending public services. In the outlying settlements, where school and church services mean more in the life of the people than in the busy villages, this is less felt. Some problems in our work





HINDU TEMPLE---TUNAPUNA

become more complex as we advance, but God's word and grace are sufficient always.

Dec., 1905. Those who attend our services in the larger villages are now chiefly Christians. The Hindoos have two and the Mohammedans three places of worship in the Tunapuna district and every effort is made to prevent their people from attending Christian services. At the outset of the work this opposition did not exist, and it would then have been very discouraging. But the training and care of the Christian element has now become so important a part of our work that special attention must be given to it. The heathen will in future be more largely reached and leavened by day and night schools, by the press, by visiting, and by Christian workers, paid and volunteer, reaching the people at or near their homes. After twenty-four years of work in this field it was to be expected that this two fold aspect of the work would emerge.

In spite of the well defined separation and indeed largely on account of it instances of what Dr. Morton called "Hidden Ones" were constantly recurring—men and women with a settled faith in Christ but without the courage to confess Him as their Saviour.

[1901.] We had an interesting case lately—a woman, surrounded by strong Hindoo influences, took ill of consumption seven months ago. Two of her sons came to our school and know the truth about God and Christ and sin and salvation well. Mrs. Morton had also instructed the mother and her mind seems to have been early opened and impressed. I know nothing in her history to show that she had been a bad woman, but she had a very deep sense of sin ; she groaned under it, being burdened, and it gave earnestness and intensity to her prayers for forgiveness and salvation through the Lord Jesus ; she assured us that with all her soul she trusted in Him alone for salvation.

Baptism was not spoken of ; it would have caused a family disturbance, and it was not necessary. We rejoiced in her as one of the hidden ones—baptized of the Spirit, saved by Sovereign grace, though her name and number will appear in no church statistics on earth. Her children familiarized her with Gospel truth, and we hope that her faith and testimony will lead them to decide for Christ. She died a week ago.

There are Hindus of all ages, entangled by caste and family ties, who are praying for pardon in the name of Jesus.

One such in the prospect of death, to my "word of exhortation" replied, "That is just what I am doing, asking forgiveness of God in the name of Jesus." The hand of the Lord is not shortened.

A young man of Brahman caste, who had become familiar with the Bible in Miss Blackadder's school, was visited by me in illness. When I took up his Bible, he promptly asked me to read the 86th Psalm. The bondage of Hindu family life restrains many who are yet readers of the Bible.

Rev. S. A. Fraser, out of a wide experience in the San Fernando field, writes :

"Large numbers are secretly believers, as illustrated in the following incident. A few months ago a well known prominent Hindu became ill, and was visited frequently by our men. He read the New Testament and listened attentively to the truth. At his funeral some of the Hindus asked if he had become a Christian. One of the most influential Brahmans in Trinidad replied by saying, "Listen ! He was a Christian at heart and if you open him you will find he was a Christian inside, but he was a coward like myself and many others who are afraid to acknowledge themselves Christian before their fellow-countrymen."

While lingering on the brighter side, however, it would be unfair to the truth to forget or gloss over the appalling mass of superstition and ignorance, with all that is worse than ignorance, that still remains to be dealt with. The Government is generous : missionaries are devoted ; teachers are fairly efficient ; but these adverse conditions remain. How are they to be dealt with ? The native Church cannot do it without a good, strong helping hand. But let her arise and shine and all else will be well. Let each member address himself with ever increasing ardour to sharing with his countrymen the light that has come to himself. Thus, and thus only, can the labours of the pioneer missionaries attain their full fruition.

Celebration of the Jubilee.

[S.E.M.] : All through the night of the 15th [of February] a busy scene was being enacted on the Mission premises. A booth had been erected at the back door of the school house, partly roofed with cocoanut branches and at one end with galvanized iron, under which two holes were dug in the ground to accommodate huge pots. About 4 p.m. the cooking party of thirteen, all East Indians, had gathered to prepare a simple meal for the Indian Christians who were expected from long distances for the next day's services. Under the cocoanut leaves a white sheet was spread upon the ground. The bill of fare was to be prepared from wheaten flour about three-quarters of a barrel, four fatted goats, many pounds each of potatoes and onions, numerous pumpkins, and pounds, not a few, of masala or seasoning, consisting of nine or more different kinds of spice ground and mixed with much patient skill. In the school-house women began to prepare soft dough in trays, adding to the flour pure water only ; they then parted the dough among them and Sarah of old could not have handled it more deftly than did the five who shaped it rapidly into round flat cakes which they placed or rather threw on to the sheet, within the reach of the male genius presiding over a pot of boiling *ghee* or oriental butter. In this bubbling receptacle the discs of dough rapidly took on a light colour and fine flavour, which last was well preserved by packing them closely in a barrel, where they were found still warm at the noon breakfast on the following day. Meantime men prepared the fatted goats by the dim light of a pitch oil lamp, and with a speed that enables us to understand the confidence with which the patriarch ordered a fatted calf for hungry travellers. In very small and well cut squares the goats were soon plunged into a huge pot of boiling oil, simmering onions, and masala. They came out a dish which, with a little less red pepper, might have been offered to His Gracious Majesty. At 2 a.m. the bread was finished, the pumpkins and potatoes cooked with masala and the lady cooks retired to snatch a short sleep before the dawning of the Jubilee day. With the aroma of goat and masala all around them, most of the men, took a short rest on the school house benches, sustained by a sense of pleasant duty well-performed and more to follow. . . Upstairs the ladies of the mission house laid tables for thirty-two of the lights of Trinidad Presbyterianism [including Rev. D. Mc-Odrum, Convener of the Foreign Mission Committee, who had arrived from Canada to represent the Home Church on the occasion.]

In the morning at 10 o'clock there was a ceremony of congratulation to Dr. Morton at which all the proceedings were conducted in Hindi. An address from his catechists and teachers was read by Mr. Joseph Gibbings, and another by Rev. J. B. Cropper from the workers in British Guiana. Rev. Lal Bihari and Mr. C. C. Soodeen spoke. Rev. D. McOdrum was the only speaker in English and his remarks were translated into Hindi by Rev. A. Gayadeen. Dr. Morton then replied. The attendance of East Indians was representative of the whole of their community in the Island.

The addresses were rich in expressions of the warmest gratitude and affectionate esteem. Dr. Morton was visibly affected ; to the onlooker the gathering was a rarely pleasing sight, suggestive, as it certainly was, of the reunion of a large and very happy family.

At 2 p.m. a still larger audience, representative of the civic and religious life of the Colony, assembled in the church for the English meeting. Along with the members of Presbytery there were many prominent ladies and gentlemen, some having come long distances for the occasion. Rev. S. A. Fraser, Moderator of Presbytery, *pro tempore*, presided. The service of praise opened with Psalm 100. Dr. Coffin read the 91st Psalm and Rev. J. S. Wilson, of San Fernando, offered a suitable prayer.

The Moderator then reviewed the career of Dr. Morton, outlining the events which first turned his thoughts to the Foreign Field, and the efforts which led up to his appointment to Trinidad.

This was followed by a bird's eye view of the state of the field when the work was inaugurated, and the steady growth of the Mission under Dr. Morton and the missionaries associated with him. Mention was made of the steps leading up to the celebration of this Jubilee, how the Church in Canada had

contributed through the Foreign Mission Committee \$800 and how \$1,000 had been raised by the generous contributions of friends in the Island and abroad. This money, Mr. Fraser stated, was not to take the form of a purse to Dr. Morton, but by his own request to be devoted to the erection of a church at Guaico, now a centre of importance ; and further, that the church was to be called "The Morton Memorial Church," in token of the services of the pioneer missionary to the East Indians.

Rev. D. McOdrum, as delegate from the Canadian Church, gave an address informing the audience that his presence here on this occasion might perhaps best be explained by referring to certain extracts from the records of their Church Courts. At the General Assembly of the Presbyterian Church in Canada held last year in Ottawa, a declaration was adopted expressive of rejoicing on the attainment by Dr. Morton of his Jubilee and of appreciation of his life's work in Trinidad. The Synod of the Maritime Provinces had met at Charlottetown, the capital of Prince Edward Island, a few months before. The following was an extract from its Minutes:—"The Synod congratulates Dr. John Morton on the completion of fifty years' service in the ministry, forty-four of which have been given to our Foreign Mission work in Trinidad, being the longest period of service by any missionary of our Church, looks forward with interest to the celebration of Dr. Morton's Jubilee, rejoices in the continued good health of himself and his estimable wife, and prays that they may long be spared to continue their invaluable services." He read those extracts because they showed the esteem in which Dr. and Mrs. Morton were held by the Canadian people. But they were anxious to show their appreciation of Dr. Morton's services in a more tangible and practical manner. In a word they wished to present a testimonial to himself. With

his usual modesty, Dr. Morton forbade it, but ultimately asked if they would contribute \$800.00 to the erection of another church—and he need hardly add that \$800 was gladly forthcoming. When the ladies of Canada found out what the men were doing they put their heads together to present Mrs. Morton with some token of their esteem and appreciation of the work she had done. That token was before them that day in the shape of a church bell. He trusted that its voice would long continue to proclaim something of the love that the Canadian women bore for Mrs. Morton. As its melodious notes called people to the house of prayer he hoped that in those notes she would catch an echo of the prayers of the Canadian women for the continued success of the work in which she was engaged.

Dr. Morton, who from the first was impressed with the magnitude of the work here, generally succeeded in getting what he sought. He (the speaker) would like to thank very sincerely the many friends who gave assistance and practical help to their missionaries and the mission, and on behalf of the Canadian Church he would like to add a hearty word of appreciation of what the local Government had done for the Canadian Mission, especially in the educational system. He rejoiced to see the magnificent progress of the schools he had visited, for the common school was the place where the average child must get whatever educational advantages he was fortunate enough to receive, and he was therefore glad to see the sympathetic and helpful attitude of the Government in this direction.

Dr. Morton was a minister of religion, but he was also entitled to the name of "minister of agriculture," for he did everything for the agricultural welfare of the people of the island and more particularly of the East Indian people. But it was especially his work as a minister of the Gospel of

Christ that was in their hearts that day. Dr. Morton believed in the importance of moral character and to that most of his success was due. . . . A country's greatest wealth was the character of the men and women who inhabited it. Dr. Morton understood that and gave himself to the development of the religious life of the people among whom he worked. He evidently saw the potentialities that slumbered in the East Indian and so persuaded the Canadian Church to join him and it had been a work well worth while. To-day, they saw the East Indian Church in Trinidad arise. The time would surely come when that Church in this Island built on the foundation laid by Dr. Morton would give out streams of life and light such as came from another island, that of Iona on the coast of Scotland. Then the greatness of the work of Dr. Morton would begin to appear and a new illustration would be given to the words :—"The path of the just shineth more and more unto the perfect day." He had the greatest pleasure in conveying to Dr. and Mrs. Morton the love and congratulations of their Canadian Church.

Extract of address from Bridgewater, Nova Scotia, where Dr. Morton had begun his ministry.

"Your ministry with us was rich and fruitful and is still gratefully remembered. The greater number of those active in the congregation when you were the minister, have passed away ; there are not many now who remember you personally, but the memories of those years are cherished by the few who remain and all feel an interest in you and your work. . . .

. . . We trust that the services in connection with the celebration of your Jubilee will be inspiring and helpful to the mission and that the church which is to be its memorial will be the House of God and the Gate of Heaven to many who will find the

Saviour they need through the Gospel preached there.

. . . . We wish the pulpit in that church to be from your first and only congregation in Canada, St. John's Church, Bridgewater, Nova Scotia, and have sent the amount required which we trust will be accepted as a small token of remembrance and esteem."

From the Tunapuna native helpers :

Mr. David Lakhan presented in English the address from the local catechists and teachers that had been read in Hindi at the morning celebration.

"We, the teachers and catechists of the Tunapuna Field are exceedingly glad to have the pleasure of presenting you with this address expressive of our good wishes, joy, and happiness and also of our loyalty to the Mission, on this happy occasion, the celebration of your Jubilee. To you and to Mrs. Morton we beg to tender, from the bottom of our hearts, our sincerest good wishes, and hearty congratulations.

" . . . It is with a deep sense of congratulation to you and with a happy feeling of gratification to ourselves, that we look around this lovely island of ours and see our East Indian teachers and catechists—a body of intelligent, energetic, capable and respectable men—who are helping to carry on the work in the Mission schools and churches to-day. We have also a good number of intelligent and respectable East Indians who are employed in the Government service, holding prominent and responsible positions ; and others also—quite a large number, occupied in various other walks of life most of whom had their first elementary knowledge of English taught them in the Mission schools.

"You have not only established schools for the education of our young ones but have also built

churches for the spiritual welfare of our people. The teaching of Christianity to the East Indians who are strongly rooted in the faith of their own religion is not an easy task, but you as a good soldier of Christ enduring all hardships, difficulties and troubles, have gone out in all weather—sunshine or rain, night and day, in and out of season, preaching and teaching them about Christ and Him crucified. Many a sorrowing mother, the helpless widow, the sick and afflicted member, the orphan and helpless boy or girl, have all found in you a true and faithful friend and protector ; and many a hopeless and benighted soul, the careless and indifferent have been led to accept the good news of the Gospel and been brought to the feet of a loving Saviour through your untiring effort and faithful labour.

“Your many acts of charitable benevolence, fatherly instruction and advice, nobleness and sincerity of heart with your happy and genial disposition have all tended to endear you to us and our people, and we regard you with the greatest respect and esteem.

“In conclusion, dear pastor, we pray Almighty God that He may spare you and Mrs. Morton for many years to come, that the remaining days of your life may be spent in the happy enjoyment of quiet rest, peace and comfort ; and that when your earthly race is run the good Lord Whose servant you are may welcome you to that heavenly home with, ‘Well done, thou good and faithful servant, enter thou into the joys of thy Master.’ ”

From the members and adherents of Susamachar Church.

“We have learned with pleasure of your Jubilee Celebrations, and desire to mingle our heartfelt rejoicings with your people in Tunapuna on this memorable occasion, and . . . to offer to you and

your esteemed partner in life, Mrs. Morton, our heartiest congratulations that God in His infinite goodness has permitted you a record life and ministry.

We venture to say that if Rev. Dr. Grant, Pastor Emeritus of Susamachar Church, were present, he would have accorded you his sincerest good wishes in company with us."

From the Presbytery of Trinidad.

"Forty-four of the fifty years of your ministry have been spent in Trinidad, and it can never be forgotten that you were the pioneer of the Canadian Presbyterian Mission to the East Indians in this Colony, and that, under the blessing of God, the success of the Mission has been largely due to your wise guidance and devoted efforts. In spite of invitations to go elsewhere you have felt divinely constrained to remain in the sphere of labour to which the finger of Providence pointed you so long ago.

"These have not been misspent years ; for from the small beginning at Iere Village the work has grown till there are now some 1,300 communicants in full membership of the Church, and nearly 100 churches and schools in which East Indians worship Christ every Sabbath.

"From the first you have sought to make educational work a prominent feature of the Mission ; and it must be gratifying to you to know that the few scholars with whom you started have increased to about 4,000 Sunday scholars and over 10,000 day scholars, all of whom receive religious instruction in the sixty schools established by yourself and your fellow missionaries."

From the Anglican Synod :

A resolution conveying cordial greetings from the Anglican Synod was presented, accompanied by

a kind note from the bishop of the diocese, with personal greeting.

From the Wesleyan District Synod of Barbados and Trinidad :

"The Synod views with thankfulness to God the great work you have been enabled to do in the spread of the knowledge of God and of education among the people to whom you minister.

"Its admiration for your courage and patience is unbounded, and it prays that you may yet be spared to carry on your splendid work for many years."

Rev. S. M. Hawthorn, now Superintendent of the District, who had for many years watched Dr. Morton at his task, wrote thus :

"For unselfish, devoted and long continued plodding, I know no equal to it."

The Board of Agriculture :

Dr. Morton had recently, Oct., 1910, been appointed a member of the Board of Agriculture.

On the initiation of His Excellency the Governor (The President), the Board, in session at the time, unanimously agreed that the appended telegram be immediately forwarded to Dr. Morton at Tunapuna :

"Sincerest personal and joint congratulations on the celebration of the Jubilee of your ministry and useful work for Trinidad."

(Sgd.) GEO. R. LE HUNTE, *Governor.*

Professor Carmody, attending on behalf of the Board of Agriculture, said :

" . . . He had always been struck, while working with Dr. Morton, with his earnestness, zeal, straightforwardness and his honest way of doing anything he had to perform ; and that these qualities were exhibited, not only in his own special work

but in other work in which he was engaged connected with agriculture or agricultural education. It was therefore not surprising to him to find that large assembly of friends who had come to do him honour. Dr. Morton's work would not merely be regarded as great by people like themselves who were contemporaries, but it would live in the memory of those who came afterwards. He had the greatest pleasure in joining others in congratulating Dr. Morton on his Jubilee in the ministry and Mrs. Morton as well.'

The Agricultural Society :

Lieut.-Colonel Collens attending on behalf of the Agricultural Society, of which Dr. Morton had long been Vice-President, said :

'He was there that day, not in his official capacity as Inspector of Schools, but to do honour to Dr. and Mrs. Morton, and to express in a feeble way his appreciation of the great work that both had been doing for many years in this Colony. He could not help feeling that the occasion was a unique one. He did not know of any one in his experience (and it went well over thirty years in this Colony) whose work as a missionary for a number of years had been so marked and noted as to bring together not only his own congregation and representatives of two foreign congregations, but also people from other Churches, and individuals who had been sent there delegated to represent some of the biggest and most useful societies in the Colonies in a way one seldom saw in this country.

'To express the feeling that most of them entertained would require somebody with a greater flow of language than he, but he felt very proud that the duty had been entrusted to him, for Mr. Tripp and himself had been delegated by His Excellency the Governor, as President of the Agricultural Society, of which Dr. Morton is Vice-President, to convey

the Society's best wishes to both Dr. and Mrs. Morton and offer them their hearty congratulations upon the work they had done during the many years they had been here. As a personal request he would like that when their Delegate from the vast Dominion went back to his country he would say that they, in Trinidad, and not connected with the Presbyterian Church, appreciated the very great work that had been done here through their liberality and bounty.

'Connected as he had been with the Education Department of Trinidad for many years, he was in a position to know the greatness of the work that was being done in education by the Canadian Mission. Dr Morton was an all-round man. He was not merely a missionary, but he interested himself in every movement that tended to the welfare of mankind in this Colony. If the Government required advice in agricultural matters, trade and taxes or technical education, Dr. Morton was asked for his opinion. In conclusion he begged to add his own personal congratulations to Dr. and Mrs. Morton to those already given them.'

It seems appropriate to insert here the appreciation of the Agricultural Society in general meeting assembled, March 8, 1912, as contained in "Proceedings" of the Society. After describing the Jubilee celebrations the article continues :

"But Dr. Morton's good work for his Church having been suitably recognized, the opportunity occurred for an expression of appreciation of his services in other directions, for it is not alone in exclusively religious circles that his worth or the value of his work are known. Outside the Church his influence and his example have been widely felt. He is of that true and useful type, the muscular, practical Christian, the teacher of the doctrine of hard, useful work as the best prescription for this

life and one not to be overlooked as a preparation for the next. Recognizing that this was essentially an agricultural country, he has used his best efforts in the cause of agriculture, and has been intimately connected with Agricultural Boards and Societies for many years, his opinion always being listened to with respect by all including the oldest and most experienced planters. The fact that this Society, numbering amongst its members the leading planters of the Island, has elected him to the highest position in their body, they are competent to offer, speaks for itself. Indeed, he has well earned the name often applied to him, of 'the Minister of Agriculture.'

"It is because of this human interest in the practical affairs of the Colony and the people that Dr. Morton has secured the general confidence and trust now reposed in him, and has been able to do so much solid good. Members of the Society realize this and heartily greeted the following resolution, moved by His Excellency the Governor, President, and unanimously carried at the General Meeting held in the Council Chamber on the 8th March, namely :

"That this Society in General Meeting assembled tenders its respectful congratulations to the Vice-President, the Rev. Dr. Morton, and Mrs. Morton, upon the recent celebration of his fiftieth year as a minister of the Presbyterian Church, and desires further to record its sincere and hearty appreciation of his long, valuable and practical services in the cause of agriculture generally in the Colony."

"In responding, Dr. Morton said it had been a great pleasure to him, apart from his profession, to have done something for agriculture. It was not to him a task, but an agreeable pleasure.

"Every member of the Society, and every one who knows him, will wish Dr. Morton many more years of health and strength to indulge in this pleasure

and to continue his honest "service for God and man." "

From the Secretary of the West India Committee :

15 Seething Lane, London, E.C.

13th March, 1912.

. . . . We are all acquainted with the splendid work which you have done in Trinidad. . . I hope that I may soon have an opportunity of shaking you by the hand and congratulating you in person, that is to say, I trust you will soon be coming over here again.

(Signed) ALGERNON E. ASPINALL.

In the two last items we have digressed, and here return to the Jubilee celebrations.

From British Guiana and St. Lucia :

Rev. J. B. Cropper Missionary in British Guiana, read telegrams of congratulation to Dr. Morton from the congregations of Suddie, Essequibo and Better Hope. Mr. Cropper said he was commissioned to bring greetings from the little family of Presbyterians on the South American Continent. He read an extract from the minutes of the British Guiana Mission Council recording a resolution of congratulation and greeting, and commissioning the speaker to make its presentation. "The Council rejoices in the good hand of God in the abundant success which has been vouchsafed to Dr. Morton's labours. . . . It rejoices in the like good hand in the life and co-operation with him of Mrs. Morton and in the addition to the Church and general community of the valuable services of his sons and daughter.

"In the life and labours of this pioneer worker the Council rejoices to recognize one whom the Church may well delight to honour, and one whom the

brethren, and particularly the younger brethren, may look up to with admiration. It realizes that the British Guiana Field is, in the providence of God, a result through the Trinidad Field of the call made to the Church by him, and regards him with filial affection and respect. It prays that there may be in store for him yet more years of happy and successful toil."

Mr. Cropper said, only fifteen years marked their life in British Guiana and those years had been largely influenced by Dr. Morton. He had been to them largely "a consulting engineer." The Church and others may well know that day that Dr. Morton had a very large hand, by the guidance and influence he had exercised, in shaping and developing the Mission and its fruit in British Guiana. He wished to speak not only on behalf of British Guiana, but also on behalf of a little island to the north—St. Lucia.

It was his (the speaker's) privilege to have lived in the latter place for many years and to have been engaged in mission work there ; he therefore knew well how much Dr. Morton had had to do with the work in that little colony. Continuing, Mr. Cropper tendered his own personal esteem and thanks, as of one whose presence there that day (as a missionary) was due to Dr. Morton.

Extracts from Dr. Morton's reply :

. . . . I hope I am too old to be dangerously uplifted by your praise. I cannot forget that the heat of my day is past, and that the colours of evening give a glow and brightness to your words perhaps not altogether inappropriate to the hour. I thank you all and with all my heart for your presence here to-day, for the cheer you are giving an old soldier of the Cross, and for the tangible form in which my work is to be represented. . . . I rejoice to belong to the Presbyterian Church in Canada. . . . I am proud to be on her roll of missionaries, and thankful to God to have been permitted to render her more years of service in the Foreign Field than any other among the devoted men who adorn her roll. I rejoice that I was

guided to Trinidad as my field of labour. As such she is dear to me and also because she belongs to our Empire. I am glad that my work has been directed to benefit subjects of our Gracious Sovereign and to serve, though it be ever so little, the interests of the Empire in this little corner of it. I hold Trinidad dear, also, for all friends and benefactors who have been raised up for us and for our work. Some of them or their children are with us to-day ; others have gone before to their reward.

I need not say that it is my intention to give all my remaining strength to Trinidad. And it is a satisfaction to me to feel that when the work slips from my tired hands it will be carried on by my colleague who has so ably supported me during the last eleven years. . . .

When all was over Deborah said, "Madame, it was just as if they were crowning Sahib." She thought only of an earthly crowning, but one in the audience said afterwards to me that she perceived, as it were, lingering around his presence that day, a reminder of another world than this.

One of the Port of Spain *Dailies* brought out an eloquent editorial with extracts from which we conclude :

"The celebration of the Rev. Dr. Morton's Jubilee at Tunapuna on Friday last brings vividly before the public the work that this pioneer and his fellow-toilers of the Canadian Mission have been doing here for the past forty-four years. No matter whether one looks at the work from the viewpoint of a church-going man, or that of an ordinary man of the world, one cannot fail to be interested and to realize that much has been accomplished in our midst. Often tales are told of missionaries in China, Africa, India, Japan, the Fiji, and other outlying lands and audiences cheer or look on in wonder, but the work in their midst is apt to be overlooked. The Rev. Dr. Morton, ably assisted by the Rev. Dr. Grant and others, have not only baptized so many people, performed so many marriages ceremonies, or

shown a continual increase of membership ; they have clothed the bodies of an Eastern people, who came here as indentured labourers, with Western clothes and their minds with Western ideas. The pioneer of the Canadian Mission here did not rest content with seeing his flock good Christians, he taught them how to be good and useful citizens ; their spiritual and their temporal welfare were alike of great concern to him, and see how successful he has been. After forty-four years of labour he can point to Indians who are successful in agriculture, in commerce, in the church, in law, the civil service, in the teaching profession, in every walk of life. Dr. Grenfell may have achieved more, but Dr. Morton's record is certainly a remarkable one. He richly deserves the honour which was done him on Friday last at Tunapuna.

"No one who has spent any time in a country district where there are Canadian Mission Schools would wonder at the number of Indian children in school in spite of the great number of Indians who have not yet embraced Christianity, for he must have seen the teachers going diligently from house to house pleading with parents and persuading them to send their children. He will know, too, that many a boy, who has since developed into a successful man, got his first lessons when he was taken away in a half nude state from his home or the street, clad and taken to the school room. It is here, in the supplying of clothes, in the tending of the sick and the training of girls that Mrs. Morton and the other Canadian ladies of the Mission have done so much excellent work. Not only has the Canadian Mission established Girls' Homes, the inmates of which are carefully trained, but with a view to giving Indians higher education they have established Naparima College and recently the Naparima Girls' High School ; they have a Training School for their

own teachers, and have special theological classes for the training of their catechists. It was a fortunate day for East Indians in this Colony when Dr. Morton came. Outside of his labours as a clergyman he has devoted time to the furtherance of agriculture in the colony. The Agricultural Society, we do not think, can boast of any more zealous member than the "minister for agriculture." It is a fitting compliment that the Canadian Church has paid a missionary who has had a record service, the sending out of the Rev. Mr. McOdrum as their Delegate at the Jubilee celebration. And it was a happy idea that a Memorial Church should be built to mark the occasion. We hope that the veteran missionary and his devoted co-workers will live for many more years to continue their good work. But when they are gone to their rest the East Indians, if they are inclined to forget, will be reminded of these two noble lives which were spent in their interest every time the bell at Tunapuna rings, or they go into the Guaico Church to pray."

His Last English Address

On the 25th May, 1911, the "Father of the Trinidad Presbytery," Rev. William Fraser Dickson, passed away. In their frequent opportunities for helping our mission and its staff both Mr. and Mrs. Dickson had always been found ready. Mr. Dickson kept up an English service in Aramalaya Church in early days till the coming in of other Churches supplied the needs of the villagers.

The funeral services and later a Memorial Service were conducted by Dr. Morton in Arouca Church, where he said :—"I have seen him in life's vigour at his work and in life's decline waiting for the Master's call, and I can and do testify to his worth and faithfulness." In reference to Mrs. Dickson, Dr. Morton

said :—"They say ministers' and missionaries' wives do not count. Perhaps not in Church 'Year Books,' but in Home-Books, and Heart-Books, and in Angels' books, they count largely, and though they have no separate Memorial here below they share in that of their husband, and their separate memorial is on high."

As we were moving away from the burial ground an old black woman passing us said to Dr. Morton, "You will be the next ;" the suggestion passed me by ; it was, however, only two weeks later that he was taken ill.

It was about May that I began to notice him looking and feeling worn at times, but thought he was only tired, for he was continuing his usual work and with apparent vigour and enjoyment.

His Last Service

On Saturday, the eighth of June, I went with him to our little "Havant House" to be ready for two Communion Services next day. On the Sabbath about 8.30 a.m., with breakfast in his pocket, he left for Sangre Chiquito, where he assisted with Sabbath School and after Communion Service drove back to Guaico. There he hastily swallowed a cup of tea and went to the school-house to meet his waiting people. It seemed to me an unusually solemn occasion. Dr. Morton preached with all the fervour that had distinguished his services for some time past. There were baptisms and a large Communion, after which we remained in the school-house conversing with the people, many of whom had come long distances. The Memorial Church, rapidly taking form in full view of the windows, was a subject of much interest, for this was the congregation for whose sake he had planned it. It was nearly four o'clock before he found leisure for rest.

About two hours later heavy fever came on, with a confused feeling in the head. Next day he was better and walked to the railway station to return to Tunapuna.

Last Illness

For about a week he continued much the same, going about a little and taking part in a funeral service in the church, then not feeling so well, on June 25th, by medical advice, we went to Barbados for a change. At Bridgetown Dr. Morton seemed to improve ; later the symptoms increased in severity with heavy fever every afternoon and some confusion of mind. Two doctors pronounced the case serious and hurried us home July 9th. His case was diagnosed for the first time on our last day in Barbados as a malignant internal disease. This received confirmation in Trinidad.

While still watching and not yet bereft of hope, on Sabbath morning, July 27th, our anxieties were further increased by hearing that Mr. Gayadeen was suffering from heavy fever and unable for the duties of the day. The master of the house was not too ill to send a message of sympathy. Mr. Gayadeen soon became unconscious and all remedies proved ineffective. He passed away on Monday at noon, from the effects of fever with double pneumonia. Within the mission house no echo of the sorrowful event was permitted to reach the chamber of the teacher and guide who was to be laid beside the younger brother within six short days. Mr. Gayadeen's funeral service was conducted in Aramalaya Church, by the Presbytery. The Rev. W. McCulloch Thompson presided, assisted by Dr. Coffin and H. H. Morton. They laid him away in the new Tunapuna Cemetery ; it was among us as though a great man had fallen. A neat monument erected by his family marks the last resting place of one whose

name will long be held in honour for his solid Christian character and his distinguished services to his countrymen.

Dr. Morton lived three weeks after his return to Trinidad. He saw only a few persons of the many who pressed to see him, and spoke very little. Of his work he said : "I leave it to God and to the younger men." He scarcely suffered, seeming only tired and asking only to rest. The hours passed either in a peaceful sleep or in a dreamy condition, hovering, as it were, between two worlds without thought or care for either. On the morning of Friday, just two days before he died, I was struck with a brightness that seemed to gather and glow on his face. Little recking of its meaning I said, "How beautiful you look this morning !" He answered only, "May I sleep now ?"

I never realized what his illness meant nor ever gave up hoping until the evening of the third August when he began to breathe rapidly. His King came for him the next morning, just as the bells were ringing for service, August 4th, 1912.

Was it the joy of that meeting that smoothed every line and left a look of calm victory that seemed a benediction ?

Though it was the day of rest the word soon sped over the Island.

The last rites were arranged for two o'clock of the following day.

He lay in his own bed-room, which was accessible from outside by a side door, enabling the crowds to see him at will. Many hundreds, both East and West Indians, passed in and out quietly and reverently taking a last look. But for this opportunity the crowd in and about the church at the funeral would have become unmanageable in the press to see him.

The remains were borne through the garden path to the backdoor of the church and placed inside the front doors as was the custom and we knew he would not have wished it otherwise. The church was filled to its utmost capacity, crowds standing both inside and out. There were seventeen ministers present ; many of all classes were prevented from attending by the unavoidably short notice.

After a short but very impressive service, including an address from our brother, Mr. Fraser, the procession followed the hearse to the new Tunapuna Cemetery. It was then that was presented a spectacle such as could but seldom be seen in any land. Following in order among others were Captain A. C. Hooten, representing His Excellency the Governor, Hon. S. W. Knaggs, Colonial Secretary, and a score of other distinguished gentlemen. Of our leaders among Christian Indians I need only say they were all there with a large representation of non-Christians. There was the usual orderly following ; the unique spectacle was the crowd representing the masses, in every day clothing, men, women and children, surging along side by side with the procession, filling the road, and following in such numbers that it was said had they walked in order they would have formed a column of some three miles in length.

At the approach to the grave the horses refused to proceed, as though their work were done ; it seemed only fitting that the last picture should be that of sorrowing disciples carrying with strong and loving hands their venerated chief to his last resting place. A short service at the grave was conducted by Revs. S. A. Fraser and S. M. Hawthorn. Many beautiful floral offerings were left covering the mound. And there he rests, watched over by the quiet crests of the Northern Mountains, with the

plains of Caroni stretching away to the southern horizon, no more to know his once so familiar tread.

Sleep on, good soldier of Christ ! Long, long shall thy name be a cherished one in the land of thine adoption!

STATISTICS FOR THE WHOLE FIELD

AS PUBLISHED IN THE JUBILEE BOOK.

APPENDIX A

TABLE OF STATISTICS FOR 1911

	Tuna- puna.	San Fer- nando.	Princes Town.	Couva.	Total.
Canadian Missionaries and Professors	2	4	1	1	8
Ordained Natives	1	1	..	..	2
Catechists	13	13	12	19	57
Bible Women	1	2	5	..	8
Baptisms—Adults	36	50	1	9	96
“ Children	76	86	20	27	209
“ Total	112	136	21	36	305
Marriages	22	22	22	10	76
Canadian Lady Teachers, Training School Teachers	1	1	1	..	3
Schools	20	17	14	10	61
Boys on Roll	2,121	1,489	1,208	732	5,550
Girls on Roll	1,107	555	528	340	2,530
Total on Roll	3,228	2,044	1,736	1,072	8,080
Average Daily Attendance of Schools	1,917	1,111	917	597	4,542
Total Number Enrolled for Year	4,414	3,044	2,332	1,485	11,275
Communicants, December 31st, 1910	252	537	304	160	1,253
Added during the Year	54	54	9	..	117
Died	3	7	4	2	16
Removed	21	5	3	4	33
Gone to India . . . . .	..	2	..	..	2
Suspended	6	9	9	..	24
In Good Standing, Dec. 31st, 1911	276	568	297	154	1,295
Net Increase	24	31	7	6	..
Sunday Schools	20	20	20	12	72
Number on Roll	939	1,135	937	677	3,688
Daily Average Attendance	558	763	482	393	2,196
Contributions—Proprietors	\$452.00	\$ 96	\$ 55.20	\$288.00	\$891.20
“ Native Church	Sus. Ch. 1,182.10	1,633.17	1,348.99	1,126.58	7,006.35
Average per Communicant	4.28	5.47	4.88	7.22	5.41
Iere Girls' Home—Attendance . . . . .	..	..	..	..	35
Attendance—Naparima College . . . . .	..	..	..	..	70
“ Training School . . . . .	..	..	..	..	13
“ Presbyterian College . . . . .	..	..	..	..	15
Presbyterian Teacher Training Classes . . . . .	..	..	..	..	120

APPENDIX B.

ORDAINED MISSIONARIES FROM CANADA.

John Morton, D.D.	arrived 1867.	Still at work
K. J. Grant, D.D.	" 1870.	Retired 1907
Thomas Christie, B.A.	" 1874.	" 1883
J. W. McLeod, M.A.	" 1880.	Died in 1886
J. K. Wright, B.D.	" 1883.	Retired 1888
W. L. Macrae	" 1886.	" 1905
F. J. Coffin, Ph.D.	" 1889.	" 1894
	returned 1903.	Still at work
A. W. Thomson, M.A.	arrived 1891.	Retired 1910
S. A. Fraser	" 1894.	Still at work
H. H. Morton, M.A.	" 1901.	Still at work
W. J. Jamieson, Ph.D	" 1906.	Still at work
A. T. Firth, B.A.	" 1907.	Died in 1907
R. B. Layton, B.A.	" 1909.	Retired 1911
J. A. Scrimgeour, M.A.	" 1909.	Still at work
W. I. Green, B.A.	" 1911.	Still at work

NATIVE MINISTERS

Lal Behari	Ordained 1882.	Still at work
Andrew Gayadeen	" 1896.	Still at work
Paul Bhukhan	" 1896.	Died in 1908
David Ujagarsingh	" 1896.	Died in 1904

APPENDIX C.

CANADIAN LADY TEACHERS WHO HAVE SERVED IN THE MISSION.

Miss Blackadder	arrived 1876.	Still at work.
Miss Hilton	" 1884.	Retired 1886.
Miss Semple	" 1883.	Retired 1889.
Miss Copeland	" 1884.	Retired 1889.
Miss M. Archibald	" 1886.	Died in 1887.
Miss A. J. Archibald	" 1889.	Still at work.
Miss Graham	" 1889.	Retired 1891.
Miss Fisher	" 1890.	Retired 1900.
Miss Kirkpatrick	" 1891.	Retired 1897.
Miss Sinclair	" 1894.	Retired 1899.
Miss Layton	" 1900.	Retired 1902.
Miss McCunn	" 1901.	Retired 1906.

APPENDIX D.

TABLE OF COMPARATIVE STATISTICS.

	1891.	1901.	1911.
EDUCATIONAL :			
1.—Schools.....	52	59	61
2.—Pupils on Roll ...	2,951	5,032	8,080
3.—Average Att.....	2,018	2,764	4,542
RELIGIOUS :			
1.—Catechists.....	44	46	57
2.—Communicants...	514	860	1,295
FINANCIAL :			
1.—From Canada....	\$23,556	\$17,772	\$24,903 00
2.—Native Church...	3,116	5,578	7,006 35
3.—Proprietors.....	2,496	773	891 20

INDEX

A

- Acono, 355.
 Agricultural and Industrial Training, 426-427.
 Agricultural Society, 397, 398, 468.
 Agriculture, 394.
 See Morton, John.
 Agriculture, Board of, 467.
 Akhbar Ali, Clarence, 185, 214, 246, 272.
 Allahdua, 63f, 114, 246, 272, 280, 283.
 Alston, Mr. and Mrs., 22, 47, 89, 160.
 Annajee, Joseph, 79f, 106, 112, 115, 141, 162f, 166-9, 194, 198, 250, 259, 268, 302.
 Aramalaya Church, 274, 392f, 425, 477.
 Archibald, Miss Adela, 357, 434.
 Arima, 194, 223, 229, 256, 320, 328f, 331f, 419, 446.
 Arouca, 62, 194, 229, 245, 252f, 475.
 Asphalt, 125, 143, 144.

B

- Bain, J. B., 337.
 Balaram, Benjamin, 79ff, 115, 175, 180, 188, 270ff, 354.
 Barrackpore, 171.
 Belair (Grenada), 300.
 Ben Lomond Estate, 48, 81, 87.
 Berbice (British Guiana), 293.
 Bermuda, 133, 137.
 Better Hope Estate, 293-8, 471.
 Bhukhan, Paul, 81, 115, 176, 268, 270, 332, 381, 383f, 413, 419.
 Bible Class (Mrs. Morton's), 350, 359.
 Bible-woman (see Women).
 Biche (School), 444.

- Blackadder, Miss, 145, 160, 174, 180, 184, 216, 218, 254, 302, 343, 371, 382, 399, 458.
 Board of Education, 455.
 Bon Intento Estate, 153, 156.
 Brahmo Somaj, 115.
 Bridgewater, N.S., 5, 6, 8, 431.
 British Guiana, 293-8, 318, 397, 425, 450, 471.
 Brodie, Rev. George, 7, 11, 19f, 47, 78, 245.
 Broome, Sir Fred. Napier, 396.
 Burnley, Wm. F., 7, 75f, 128, 190, 208ff, 227, 229, 248.
 Burns, Rev. Dr. Robert and Mrs., 181, 347.

C

- Cacao (see Cocoa), 166, 224, 228, 299, 319, 320, 330, 385, 438.
 Cadbury, Messrs., Bros., 335ff, 450.
 Calcutta, 8, 21, 72, 81, 109, 200, 235, 272, 309, 351.
 CANADIAN MISSION :
 Baptisms, 79ff, 105, 112f, 164, 169, 189, 279, 323, 329, 331, 418, 451, 481.
 Christians Return to India, 200-204, 273f, 385, 417f, 419f.
 Churches, 39-43, 102-4, 218, 274, 326, 462f.
 Communicants, 215, 454, 481.
 Communion Services, 218, 285, 300, 312, 326f, 274, 423, 476.
 Contributions of East Indians, 68-9, 102-4, 118, 142, 189, 210, 218, 274, 325f, 418f, 444, 454, 481.
 Contributions of Sugar Planters, etc., 65, 75, 102, 128, 190, 208f, 210f, 227, 245, 247, 277, 294, 335f, 392f, 412, 415, 418f, 453, 484.

CANADIAN MISSION—*Contd.*

Education (see Schools).
 Elders, 110, 207, 214, 218, 283, 387, 423, 448.
 English Services, 105, 247f, 294, 475.
 Lady Teachers, 143, 254, 267, 481.
 Native Pastors and Ministry, 162, 166, 195-8, 301, 371-387, 420-4, 453, 455, 481.
 Sabbath Schools, 57, 73, 107, 118-9, 162, 176, 262, 454, 471.
 Sabbath Services, 58, 162, 239, 324, 337, 438ff, 443.
 Self-Support, 210, 309ff, 418-421.
 Statistics, 311, 453f, 481, 484.
 Theological College, 373-383, 427.
 Training Native Helpers, 195-7, 268-270, 370f, 378-381.
 Work Among Women.
 (See Women).
 Carmody, Prof., 467.
 Caroni, 64, 193, 208, 215f, 224, 228, 239, 245, 247, 252, 312, 324, 326, 340, 383ff, 387, 419, 422, 480.
 Castries (St. Lucia), 275-293.
 Cedar Hill Estates, 131, 137, 142, 165, 175.
 Cedros, 39, 72, 125, 175, 185, 193, 206f.
 Chaguanas, 321f, 406.
 "Chapters in History of Trinidad," 27, 50, 101.
 Charleville, 321f, 453.
 Chinese, 8, 100, 105, 200.
 Chin Chin Savana, 326.
 Chittenden, Dr. 166.
 Christie, Rev. George, 154ff, 202.
 Christie, Rev. Thomas, 76, 128, 137, 138, 141, 144, 188, 191, 194, 195, 270f, 303f, 304.
 Clark, H. M., 369.
 Cockey, Thomas Walter, 63, 106, 114, 123.
 Cocoa (see Cacao).
 Coffin, Rev. F. J., 305, 310, 312, 322, 368, 377ff, 427, 477.
 Collens, Lieut. Colonel, 468.
 Colly, Mr., 75.
 Colonial Company, 102.
 Commission on Education, 397.
 Conference of Workers, 415.
 Copeland, Miss, 310.
 Corinth Estate, 151.

Couva, 39, 63, 75, 91, 224, 303f, 312, 320f, 355, 357, 372, 382, 403, 406f, 434.
 Craigneish Estate, 153.
 Cropper, Rev. J. B., 277ff, 402, 460, 471.
 Cropper, Robin, 277, 286f.
 Crown Land Settlements, 122, 124, 153, 169.
 Crown Land Schools, 170.
 Crown Lands, 124, 155, 256, 319, 331.
 Crown Lands Estate, St. Lucia, 277ff.
 Crum-Ewing, Alex., 294-298.
 Cumming, Allison, 370.
 Cumming John, 76, 190, 211.
 Cumuto, 333, 417, 440f.
 Cunaripo, 442.
 Cunupia, 321, 340, 423.
 Cupar Grange Estate, 90, 131, 142.
 Cuthbert, Mr. and Mrs. Wm., 22, 47, 226, 400, 450.
 Curépe Estate, 193f, 245, 252.

D

D'Abadie, 257f.
 Darling, H. B., 47, 58, 60, 71, 115, 152, 160, 180, 191, 217, 219, 382, 403.
 Deborah, 322, 357, 359, 473.
 Demerara, 293-8, 356, 455.
 Dickson, Rev. William, 7, 48, 62, 212, 245, 328, 475.
 Doorstep School, 42, 56ff.
 Douglas, John C., 211.
 Drink, Strong (see Temperance).
 Duff, Rev. Wm., 137.

E

EAST INDIANS :

Brahmans (Priests), 22, 55, 69f, 77, 79, 108, 256, 381f, 386, 458.
 Characteristics, Religion, etc., 49-52.
 Cursing, 56, 262, 427.
 Dress, etc., 50f, 61.
 India, Return to, 200-204, 273f, 385, 417f, 419f.
 Indentured Immigration, 7, 32-35, 68, 72, 78, 146, 191, 250, 319, 450.

EAST INDIANS—Contd.

- Interpreters, 67, 69, 204, 454.
- Marriage, 124, 187, 218, 226, 342.
- Proprietors of Lands, Rice, Cacao, etc., 122ff, 155, 319f, 325.
- 330-334, 417ff, 440-446.
- Trinidad, Races, 29-35.
- (See also Chinese, etc.)
- Statistics of Population, 7f, 19, 309f, 417f, 419.
- Eccles, Robert, 423.
- Esperanza Estate, 76, 101, 127f, 190.
- Essequibo (Brit. Guiana), 293, 471.
- Exchange Estate, 75, 101, 128, 190.

F

- Fairfield Estate, 153, 165, 190, 306.
- Falconer, Rev. Alex. (D.D.), 179, 193f, 209, 307, 311, 336, 378, 455.
- Fanny (see Subaran).
- Firth, Rev. A. T., 447.
- Fisher, Miss Lucy, 407.
- Foreign Mission Board (E.D.), 74, 76, 83, 92, 104, 135, 194, 199, 208ff, 216, 253f.
- Foreign Mission Committee (E.D.), 345, 367, 372, 389, 392, 398, 405f, 412f, 427, 461f.
- Foreign Mission Committee (W. D.), 390.
- Forestière, St. Lucia, 289.
- Frankie, 177, 382.
- Fraser, Rev. Simon A., 305, 379, 397, 406, 460.
- Freeling, Sir Sanford, 225.
- Frederick Estate (cf. Caroni), 193, 384.
- Friendship Estate, 119, 142.
- Frost, William, 180, 191.
- Fyzabad, 171.

G

- Ganja (see Temperance).
- Garland of Hymns (Git Mala), 425, 433.
- Garland of Prayers, The, 433.
- Gasparillo, 17, 85, 139f, 173.
- Gayadeen, Rev. Andrew, 256, 268, 324, 326, 382f, 384ff, 387, 422, 430, 433, 460, 477.
- Gibbings, Rev. Joseph E., 453, 460.
- Gibson, Rev. John, 296, 305.

- Girls' High School, 474.
- Girls' Homes, 343-359, 402, 433f, 441, 474.
- Golconda Estate, 142, 151.
- Goodwill, George, 211.
- Gordon, Sir Arthur Hamilton 8, 20, 60, 77, 82, 98, 99, 122, 363, 365, 451.
- Government, 77, 98, 124, 146, 169, 171, 210, 226, 229, 364f, 383, 462.
- Graham, Miss, 312.
- Grant, Rev. Kenneth J. (D.D.), 4, 75, 82, 89, 95-148, 176, 194f, 201ff, 210ff, 220, 226, 275, 298ff, 302, 311, 369, 375, 380, 390, 397, 405, 447, 454, 466, 473.
- Grant, Rev. Principal, 139f, 259f, 390.
- Greig, James R., 102, 209ff, 213, 247, 250, 450.
- Grenada, 28, 298-301, 302, 425.
- Guppy, Mr., 61.
- Guaico, 333, 416f, 442, 445, 475.

H

- Hammond, Dr., 217.
- Harragin, John, 170.
- Harris, Lord, 33.
- Hari Das, Arthur, 115f.
- Henderson, Rev. David, 225.
- Hendrie, Rev. John, 250ff, 255, 258.
- "Hidden Ones," 457.
- Hilton, Miss Amy, 254.
- Hindi (see Language).
- Hindi Hymn Book, 110, 425, 433.
- Hindi S. S. Lessons, 432.
- Hindi Press, 424f, 432ff.
- Hindrances, 231ff.
- Hindustani (see Language).
- Hurricanes, 9, 13, 15.
- Hymn (Hindi) Book, First, 110, 425, 433.

I

- Iere Home, 346, 355, 357, 434.
- Iere Village, 7, 17, 22, 39-92, 112, 131, 136, 152, 157, 202, 206, 246, 438, 454f, 466.
- Iere Village, Negro Congregation, 7ff, 11, 39-42, 157.
- Incorporation of Canadian Mission Ordinance, 392.

Indentured Immigrants — Portuguese, 32.
 (See East Indians).
 India, 7, 44, 48, 81, 200, 309ff, 320, 385, 417f, 422, 450, 473.
 India, Return to (See East Indians).
 Indore, 202f.
 Interpreters—cf. East Indians.
 Irving, Sir Henry, 363.

J

Jageshwar, St. Lucia, 277.
 Jahari, 326.
 Jaganath, 177.
 Jalabeeah, Annie, 114, 164.
 Jamaica, 29, 301, 382, 425.
 George Jones, 102, 117.
 Jordan Hill Estate, 90, 101, 116fff,
 131, 142, 152, 163, 177f, 190, 206.
 Jubilee, 5, 84, 452, 459-475.
 Juraman, 106, 112ff, 115, 188.

K

Kantoo, John, 106, 115, 131, 136,
 141, 163, 180, 200ff.
 Kangali, 178.
 Kakandi, 324.
 Keate, Governor, 34.
 Keenan, Mr., 61.
 Kellogg, Rev. Dr., 400.
 Kenny, Mr., 75.
 Kingsley, Canon, 60ff, 123, 154, 382.
 Kunjah, 56, 83.

L

Laborde, E., C.M.G., 285.
 Lal Bihari, Rev., 105, 106, 108, 144,
 198, 200, 250, 278, 377, 379f,
 413, 420, 460.
 Lambert, Rev. George, 7, 11, 21, 22,
 40, 47, 60, 74, 82f, 86ff, 91.
 La Mercède Estate, 335, 337.
 Lamont, John, 190.
 Lamont, Norman, 102.
 Lang, Mr., 322.
 Language, 66.
 Las Lomas, 326.
 Laurel Hill Estate, 245.
 Legislative Council, St. Lucia, 277.
 Legislative Council, Trinidad, 98.
 Le Hunte, Geo. R., Governor, 467,
 479.

Lengua, 153, 170f.
 Lennon, Mr., 75, 190.
 Les Efforts Estate, 22, 73.
 Longden, Sir James Robt., 99, 363.
 Lois, 440.
 Lothians, The, 47, 60, 71, 79, 91,
 115, 131, 153, 178, 382.

Mc

McCurdy, Rev. E. A. (D.D.), 346,
 377, 388, 393.
 McDonald, John A., 136-147, 156,
 159ff, 174.
 McGregor, Rev. P. G. (D.D.), 67,
 143, 195, 296.
 Maclean, Alexander, 181, 211.
 Macleod, Rev. John Wilson, 193,
 213, 215, 217ff, 220, 269f, 242,
 250, 302, 305ff, 307, 311.
 McOdrum, Rev. D., 84, 459, 460f,
 475.
 Macrae, Rev. W. L., 287, 307, 372,
 379, 397, 404.

M

Mabouya, 281, 290.
 Madras, 21, 70, 72, 80, 89, 100.
 Mahabir, David, 125, 175, 205ff.
 Malgretout, 49, 71, 83, 118f, 152,
 176.
 Manual of Church Forms, 433.
 Manzanilla, 406.
 Marabella, 101, 131, 190.
 Maracas, 335, 406, 420.
 Maraval, 20, 406.
 Marryat, Hon. A. P., 102, 190.
 Matadeen, 300.
 Mausica, 256, 340.
 Memorial Church, 5, 459, 463, 473,
 475f.
 Mewa, Francis, 205.
 Mission Council, 193f, 207ff, 226,
 254, 288, 296, 336, 344, 366,
 372f, 388, 391, 398, 405, 412f,
 428, 432, 452.
 Mission Village, The, 35, 39, 47, 60,
 151f, 190, 328.
 (See Princetown).
 Mitchell, Hon. H., 99, 204.
 Monkey Point, 144.
 Montserrat, 122, 124, 153, 166, 171,
 193.

Morichal, 122, 153, 166, 168, 199.
 Morton, Agnes, 15, 84, 86ff, 138,
 183, 243, 248.
 (See Mrs. Thompson).
 Morton, Rev. Harvey Holmes, 132,
 138, 308, 388, 405, 411ff.
MORTON, REV. JOHN :
 After Forty-four Years, 452, 457.
 Books, 400.
 Builder, etc., 116-8, 142-4, 156-8,
 274f, 444f.
 "Chapters in History of Trini-
 dad," 27, 50, 101.
 Family Ill-Health, 86-92, 138-
 140, 172-183, 401ff, 426ff.
 Furloughs, 308-312, 401ff, 426ff,
 446ff.
 Hindi Language, 66f, 102ff, 179,
 195f, 259ff, 379f, 400, 424,
 431ff.
 Homes, 42-49, 95-7, 156-8, 225-7,
 398-401.
 In Cacao and Forest Lands, 331-
 337, 416, 431-444.
 In Hospitals, 68, 71, 74, 76, 239,
 322.
 In Rice Lands, 321, 324ff, 326ff.
 In Schools, 42, 56f, 71, 246, 261,
 266, 331f, 439.
 In Villages, 53, 240.
 Jubilee Celebration, 452-475.
 On Citizens' Duty, 393-7, 450,
 467ff, 473.
 On Sugar Estates, 6, 22, 73f, 75,
 107, 119, 186f, 238ff, 322f.
 Pioneering, 49-55, 67-69, 73f, 122-
 8, 193f, 321-324, 331-334, 441.
 Preaching Tours in St. Lucia, 278-
 288.
 Printing and Other Activities,
 424-7, 429-433.
 Relations with Governors, 20,
 60ff, 77, 225, 255, 274, 396ff,
 449, 465.
 Relations with the Government,
 42, 60f, 124, 170, 204ff, 231f,
 393-7, 429, 469f.
 Teaching Individuals, 59, 63, 79,
 80, 105f, 112f, 115, 160.
 Training Helpers, 195-7, 268-270,
 370f, 378-381.
 With the Sick, 35, 177, 241, 329,
 439.
 Mount Stewart, 35, 40, 57, 72, 131,
 142, 152, 165, 178, 190.
 Mud Volcanos, 60, 154, 219.

N

Naparima College, 369, 474.
 Native Evangelists, First, 107, 198,
 267f.
 Neemuch, 203, 309, 380.
 Nelson Imam Baksh, 417, 453.
 Night School (Tunapuna), 434.
 Nihall, John E., 338, 434.
 Normal School, 34, 106, 114, 368,
 384.

O

Opium. (See Temperance).
 Opposition, 184, 220, 408.
 Orange Grove, 228, 248, 254.
 Oropouche, 302, 320, 383.
 Orphan Home (Tacarigua), 8, 208,
 211, 229, 343.
 Ortinola, 337.

P

Palmyra Estate, 40, 72, 91, 101,
 118f.
 Pasea, Charles, 369.
 Pasley, C. B., M.D., 190.
 Patterson, Rev. Geo. (D.D.), 12,
 107.
 Persi-Arabic. (See Languages).
 Perseverance Estate, 190.
 Petit Morne Estate, 39, 90, 135-147,
 151f.
 Philip, 395.
 Philippine Estate, 101.
 Phoenix Park Estate, 75.
 Picton Estate, 101.
 Piparo, 168, 171.
 Pitch Lake, 29, 39, 57.
 Plum Road, 444.
 Pointe à Pierre, 39, 68, 88, 101.
 Port of Spain, Work in, 338.
 Preau Louis, 190.
 Presbytery of Trinidad, 40, 64, 74,
 198f, 214, 293, 297, 374, 388,
 392, 418, 450, 466.
 Princetown, 35, 68, 72, 214, 224,
 235, 305, 355, 372, 395, 438.
 (See Mission Village).
 Printing, 424ff, 431ff.

R

Ragbir, Rev. Charles, 176, 302, 377.
 Ramdeen, Isaac, 106.
 Ramkie, Wm., 176, 194, 274.
 Ramprasad, Alfred, 453.
 Ramsay, Rev. Alex., 413.
 Rapsey, John A., 379.
 Rawle, Bishop, 212.
 Red Hill, 244, 256ff, 258.
 Ressource Estate, 284.
 Retrench Estate, 119.
 Rice Lands, 49, 56, 319, 321, 324, 350.
 Richards, Archdeacon, 208ff, 229, 248.
 Riversdale, 169.
 Riddell, Alex. and Mrs., 396, 450.
 Road Board, 391.
 Robertson, W. L., 377.
 Robinson, Sir William, 255, 455.
 Roseau, 280, 283, 288.
 Rousseau, Mr. and Mrs. Jules, 206f.
 Rousselot, Mr., 277.
 Rusillac, 171.

St., S

St. Helena, 326.
 St. John, 338.
 St. Joseph (San José), 29, 193, 223, 245, 251ff, 258, 335, 337, 353, 383, 418, 421.
 St. Julien, 35, 214.
 St. Lucia, 275-293, 384, 385, 425, 431, 471.
 St. Thomas, 321.
 Sadaphal, 277.
 Samaritan Estate, 300.
 Sammy, Albert, 376.
 San Antonio Estate, 438.
 San Fernando, 8, 11, 17, 21, 39, 60, 68f, 72, 74, 77, 82, 86, 88, 90, 95-147, 151f, 190, 223, 379, 405.
 Sangre Chiquito, 330, 416f, 445, 448, 476.
 Sangre Grande, 330, 406, 437.
 San Juan, 228, 334f, 438.
 Sanskrit, 80, 343, 386.
 Santa Cruz, 228, 334f, 399, 438.

SCHOOLS :

42, 56-65, 76, 98-102, 114f, 116f, 127, 159-60, 162-172, 175, 190, 242-5, 259-268, 321-339, 362-70, 454, 474, 481, 484.

SCHOOLS—Contd.

Agricultural and Industrial Training, 425-7.
 School System, 98-102, 259-268, 362-370, 437-446.
 Subject of Teaching, 42, 64, 106, 260-4, 424-7.
 Teachers, 62, 65, 105f, 114f, 163-166, 195-197, 265-270, 365, 367ff, 481.
 Temperance in, 263, 331.
 Training School for Teachers, 368.
 Scott, Rev. Ephraim, D.D., 390.
 Secretaryship, Permanent Offered, 389.
 Selal, 63f, 89.
 Semi-Jubilee of Mission, 392.
 Semple, Miss Agnes, 246, 254, 310.
 Sentueurs, 300.
 Sevilla Estate, 75, 101, 127f, 190.
 Sewing Mistress, 354, 359.
 Slater, Rev. Thomas, 293-8.
 Slaves, Slavery, 29f, 31f, 146f.
 Smallpox, 129.
 Society, Benevolent and Missionary, 347.
 Soobhie, 106, 188.
 Soodeen, C. C., 62f, 76, 106f, 110, 115, 218, 259, 274, 308, 312, 377, 397, 413, 455, 460.
 Sosconusco Estate, 438.
 Souffriere, 283f.
 Spring Estate, 190.
 Spiers, John, 76, 102, 128, 190, 211.
 Statement of Progress (1878), 188.
 Stollmeyer, C. F., 72, 335, 438.
 Subaran, Fanny, 340, 353f.
 Subaran, Geoffrey, 185, 271.
 Sugar, 6, 22, 29, 35.
 (See John Morton).
 Sugar Crisis, 315ff.
 Sunday Closing Law, 232.
 Susamachar, Church 110, 301, 465.
 Synod, Anglican, 466.
 Synod, Wesleyan, 467.
 Synod of Maritime Provinces, 74, 132, 134, 194, 309, 412, 455, 461.

T

Tacarigua, 249, 253ff, 341, 353, 358, 417, 419.
 Talaram, John, 358, 385.
 Tarouba Estate, 151.
 Tejah, 165, 176, 180, 194, 205ff.

TEMPERANCE :

- 199, 231f, 263, 302, 331, 348, 437.
- Ganja, 199, 231f, 338.
- Opium, 200, 338.
- Rum, 54f, 122, 200, 231f.
- Tennant, Messrs. Chas. & Son., 102, 190.
- Thompson, Rev. A. W., 372, 403, 447f.
- Thompson, Mrs. A. W., 354f, 357, 377, 399, 403, 434, 447.
- Thompson, Rev. W. McCulloch, 477.
- Thorburn, Rev. Walter, 133, 137.
- Training Manual, 426.
- TRINIDAD :**
 - Government, 9, 19.
 - (See Government).
 - History, 27-35.
 - Immigrants, 29-35.
 - (See also East Indians).
 - Physical Conditions, etc., 9f, 18f, 28f, 34f.
 - Population, 19, 30.
 - Trinidad Presbyterian, The, 432.
 - Turnbull, Gregor, 7, 75, 101f, 128, 190, 193, 208ff, 225.
 - Turner, Rev. Wm. T. (M.D.), 293f.
 - Tulsi Das, 386.

U

- Union Estate, 101.
- Union Hall Estate, 22.
- Ujagarsing, Rev. David, 383, 420.
- Unseen Danger, An, 220.
- Urdu. (See Language).

V

- Valencia, 331.
- Valmikya Ramayana Tested, 433.
- Victoria Village, 35, 119, 300.
- Vieux Fort, 276, 290.
- Vieira, Rev. Henry, 7.

W

- Wards, 34.
- Ward School, 41, 49, 170, 363f.
- Warrenville, 321.
- Wellington Estate, 101.
- West India Committee, 450, 471.
- Whitelands, 122f.
- Whittier, Rev. Dr., 361, 407.
- Wilson, Rev. A. W. (D.D.), 203, 380.
- Wilson, Sir Daniel, 451.
- Wilson, Rev. J. S., 460.
- Wives, Missionary, 236.
- Women, Work Among, 185-188, 236-242, 340-359, 433f.
- Bible, 237, 350, 375, 436, 440.
- Women's Foreign Missionary Society, 257, 267, 310f, 329, 345, 412.
- Woodbrook, 339, 406, 416f.
- Woodford Dale Estate, 142.
- Woodlands Estate, 142, 178.
- Wright, Rev. J. K., 275, 304f.

Y

- Yellow Fever, 85, 225.

Z

- Zenana, 350.
- Zurcher, F., 211, 245.

